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## STANDARDS FOR THE CHRISTIAN MINISTRY

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In numerous quarters one hears expression of the conviction that the standards for the Christian ministry should be raised. This conviction is not universal, for there still are sects which deliberately hold to the ideal of an uneducated ministry. But to say the least, there is a very widespread demand for higher standards.

### I

There is ample occasion for the voicing of this demand. The educational status of the Christian ministry in the United States is at a low ebb. The latest figures available are for 1926. In that year, in nineteen white Protestant denominations, 45.6 per cent of the ministers were not graduates either of a college or a seminary; 18.6 per cent were graduates only of a college but not of a seminary; 12.2 per cent were graduates only of a seminary but not of a college; and only 23.6 per cent were graduates of both college and seminary. There is justification for the statement of Douglass and Brunner that "the level of ministerial education has continuously declined from the earliest colonial times to the present day."<sup>1</sup> And Dr Pannkoke has

<sup>1</sup> Douglass and Brunner, *The Protestant Church as a Social Institution*, Harper, 1935, p. 108.

pointed out that the decline in educational status should not only be seen as an absolute decline, but as a relative one as well; that is, educational levels in the general population are advancing, and scholarship in every line of human endeavor is constantly being enriched, so that the position of the uneducated or partially educated minister in relation to the general population is probably even lower than the bare statistics indicate.

But fitness for the ministry is not measured by educational status alone, for there is the question of personal qualifications as well. No one can say how the personal fitness of ministers today compares with the condition in other periods, but everyone knows there are 'misfits' in the ministry, and we cannot shut our eyes to the disturbing frequency of cases where this factor disqualifies an individual for the tasks which he had hoped to carry with effectiveness. This problem might be solved with relative ease if it were a fact that the ability to meet high standards of a purely academic nature in theological education was always found in a person suited in personality to the tasks of the ministry. But this is not the case. Indeed there is some reason for believing that if we insist *only* upon high standards of academic achievement, the net result might even be an actual increase in the proportion of men unsuited to a parish ministry. If one is disposed to scout this as wholly improbable, let him consider the fact that the present demand for better selection of candidates for the ministry on grounds of personality qualifications, comes to a very large degree from those denominations where academic standards are already high and have long been insisted upon.

## II

It is easy to voice the demand for higher standards for the ministry, in formal education and in personality, but the actual carrying out of the policy is a matter of great complexity. This is true for many reasons, but two stand out with especial clarity.

One is the fact that the standards to which we give adherence vary in many important respects, from one religious body to another. For this reason, the meaning we give to "high" when

we speak of standards, is by no means uniform throughout the churches.

The other is the fact that so many different individuals and groups have a decisive part in the processes by which an individual passes into the ministry or priesthood. There is the process of original selection of candidates for the ministerial office and the judging of fitness for candidacy. There is the educational preparation in college; then a further period spent in theological school. Then comes the judging of one's readiness to enter upon the work of the ministry, followed by actual ordination. And after these stages have been passed, there is the actual placing of men in responsible positions in the church when it is believed they are ready to take up their work. The steps do not always come in just the order indicated, for denominations vary in their usage.

The heart of the difficulty with raising standards lies in the fact that each person or group who deals with a candidate at these various stages has a veto power which there is hesitation to use, for fear of injustice to the candidate, and because the candidate is supposed to have still other chances to "make good" later.

And the difficulty is made more acute because of the one outstanding exception to the statement just made, that each person or group hesitates to use the "veto power." That exception is the particular congregation which is considering our candidate as a possible pastor. The candidate may have met the standards set by the previous groups and come off with flying colors. But let him wear a necktie which some one believes unsuited to the sacred office, or pronounce "Mesopotamia" so as not to be a means of grace to some stickler for sounds; let him come from the "wrong" side of some imaginary geographical line, or violate any other trivial taboo of that congregation, and down goes the axe. The veto will at least be used by the local congregation.

If we are to carry out a policy of higher standards for the ministry, there seem to be two general possibilities of directions along which we may move.

The first is an increasing concentration of authority in the hands of one person who will be responsible in some manner for the

entire process of selection, preparation, ordination, and placement of ministers.

The Roman Church has followed essentially this policy and has carried it out with great effectiveness. No Protestant denomination uses it fully though some approach it. Among those religious bodies which do not use it there are historical reasons for other types of procedure and it is difficult to conceive the probability that these groups will move rapidly in this direction. Practically, we have a situation where this policy is impossible in Protestantism and where it seems most unlikely that it will be possible within the near future. It is true that there are trends in this direction in some denominations but the movement is a very slow one indeed and for the present we must look in another direction.

The second possibility is that of insistence upon higher standards, at every stage of the process by which an individual passes into the ministry. We must look chiefly in this direction for the raising of standards for the Christian ministry.

A number of moves are now under way which promise to affect the standards for the ministry at the various stages. We may think of these as falling into four groups. The first has to do with the selection of candidates for the ministry. The second has to do with educational work carried on in colleges and in seminaries. The third relates to standards for ordination, and the fourth touches what we may call the standards of expectation among the lay constituency of Protestantism. We shall sketch some of these new moves, at the same time indicating gaps which still exist, and defects for which no solution is yet apparent.

### III

There has long been a body of standards used in the selection of candidates for the ministry. These have varied greatly from one religious group to another and have included standards relating both to formal education and to personal qualifications. The standards for formal education, varying as they do from

group to group, have still been rather clearly formulated within each group. This is less true of standards of personal qualification. One instantly recognizes that a religious group may stress the fact and nature of one's conversion and similar qualifications, but amazingly little has even been formulated as an expression of requirement for personality in general.

A committee of the American Association of Theological Schools has been at work in the attempt to bridge this gap. They were commissioned to prepare materials for use in judging the personality and aptitudes of candidates for the ministry. Their work has been submitted in a preliminary form and circulated for examination, experimental use and criticism. This committee had two fundamental tasks. One was the determination or statement of the fundamental qualifications for the ministry. The second was the proposal of ways by which this statement might be embodied in materials which could actually be used in estimating personality and aptitudes of candidates for the ministry.

The committee undertook to frame the working statement of fundamental qualifications and then worked out from the assumption that there are several occasions during the progress of an individual toward the Christian ministry, when it is appropriate for competent persons to reach such a conclusion regarding the personality and aptitudes of a candidate for the ministry as seems justified, and on the basis of that conclusion either to encourage or discourage the person in his preparation for the ministry. There are three typical occasions of this kind. One is the time an individual is received into some official connection with his church as a candidate, as when he is taken under the care of a board or other church agency. A second is the time when he applies for admission to a seminary. The third is during or toward the end of his first year of seminary residence, when his qualifications may be examined in the light of the intimate acquaintance gained during seminary life. A series of forms has been prepared, embodying the working statement mentioned, and framed for use where desired on these various occasions.

It is not yet clear whether the statement of fundamental qualifications is sound. It does seem clear that the forms prepared by this committee are too complicated and detailed to be generally acceptable. That fact can bear either of two meanings. It may suggest that the committee is quite mistaken in proposing such detailed guides. It is conceivable that it may suggest also that men responsible for the selection of candidates either do not need help, or that they are unwilling to go to the pains of using thorough guide materials. It remains to be seen whether this effort will bear fruit in any significant degree. Perhaps one gain already made is the stimulus to a rather widespread study of the problem, and to better ways of attacking it than the committee has suggested.

Even if ways were found for reaching correct judgments upon the personality and aptitudes of candidates, there would still remain the question of recruiting men of this caliber. It is one thing to sift those who desire to enter the ministry, but it is quite another thing to secure the right persons to sift. It appears to be true that the ministry attracts less than its fair share of men with very high intelligence, from "good" economic background, and with the spirit of daring which is needed as truly for pioneering in great spiritual enterprises as it is for pioneering in social and scientific adventures. Protestantism still waits for an adequate strategy in recruiting.

At the point of selection of candidates, then, we have now this condition: Educational qualifications generally well established, though varying; standards for personality and aptitudes recognized as vastly important, but left largely to the intuition of educators and churchmen to decide upon, with no fully convincing policies yet devised for this purpose; and with recruiting left to such educators and churchmen as are willing to interest themselves in the matter. It is not an impressive array and if the condition is to be changed, it calls for a combination of spiritual insight, scientific acumen, and the ability to stir the enthusiasm of competent youth for a devotion of life to the Christian cause.

IV

Again there is the formal education of college and seminary.

In the college and university world, there are generally recognized goals and standards which institutions usually seek to reach. Where the candidate is in residence in a standard college, recognized by strong accrediting agencies, there is reasonable assurance that he will come out with the best gains which higher education today is able to assist one in achieving. Fortunately higher education is constantly undergoing self-criticism, and leaders in this field are usually among the first to recognize defects in the system used.

For some reason, not easy to understand, a large proportion of candidates for the ministry go to sub-standard colleges. There are many tempting speculations regarding this fact, in which one might engage. It is enough to say here that if the church is convinced there is value in the recognition of a college by its educational peers, the obligations seem placed upon the church to send her candidates for the ministry to the strongest colleges.

In theological education there has been no way by which the public might know which schools are doing first rate educational work and which are not. The new policies of the American Association of Theological Schools will soon result in a different situation in this respect. A plan of accrediting theological schools has been adopted by this Association and about fifty theological schools are applying for inspection and accreditation. There are about two hundred theological schools in the United States and Canada. No one assumes that the fact of accreditation by a recognized agency is a guarantee of first rate work, but with all its defects, this policy has proved a workable, even if rough and ready way of pointing out the institutions whose work meets generally recognized standards.

At the stage of formal education, then, it is already possible to know whether an individual is a graduate of a standard college and it will soon be possible to know whether he is also a graduate of a standard theological school.

## V

Once more there is the ordination of our candidate for the ministry. A powerful leverage exists at this point for raising or relaxing the standards of the ministry. If the person or body which ordains so desires, the very highest standards, of all kinds, may be maintained. When this becomes known, soon only those likely to be able to meet the standards will apply. On the other hand it is possible for the person or group responsible for ordination to disregard recognized standards and ordain individuals who do not meet the requirements. The leakage at this point is enormous. Probably all churches have some provision for the "extraordinary" individual who is admitted to the ministry without having met the established requirements.

It is significant to see that there is so wide a variation in denominations in this regard. Many factors of course are responsible. In one denomination there will be the tradition of high educational requirements, while in another the tradition of a specified religious experience may govern. Many other elements also enter.

It appears likely, however, that there is some association between the method of ordaining and the faithfulness to accepted standards. If we take the figures mentioned at the beginning of this article, they show only the averages for the country as a whole, but do not reveal the differences between denominations. If particular denominations are classified according to method of ordination, there is a rather striking contrast. Within churches where ordination is by a congregation, 25.1 per cent of all the ministers are fully trained in the sense of having both college and seminary education. Within denominations where ordination is by a bishop, 35.1 per cent of the ministers are fully trained. Within denominations where ordination is by a body of representatives of the church, 68.2 per cent of the ministers are fully trained. One recognizes instantly that these results do not depend solely upon the method of ordination, for as Niebuhr has shown, there is a social background without which the various

denominations can not be understood. We suggest, however, that it is appropriate for persons responsible in any method of ordination to inquire whether sympathy, unwillingness to turn a man away from his goal, and similar emotional reactions are not in danger of thwarting the very standards which are professed.

## VI

Finally, there is the expectation within the lay constituency of Protestantism regarding their ministers. In many respects this presents the most difficult phase of the problem of raising standards for the ministry.

On the one hand it seems unquestionably true that there is a generally rising demand for ministers with higher qualifications. Insofar as this now exists, it allies itself with all the efforts by the clergy for the raising of standards. In the extent to which it exists, it creates a demand for a given kind of supply.

On the other hand, there is so much that is trivial, exacting, and unimportant in the demands of lay people upon their ministry. To this we have already alluded. It is not a wholesome sign, for as far as it does exist, it indicates that attention is fastened upon qualifications of a most insignificant kind, and diverted from qualifications in great matters.

In part, we are dealing with a vast and complex social phenomenon which resists and almost defies rapid change. It is true also, however, that the ministry itself has a vast deal to do with creating the appetite for the kind of service which will be expected of one's successors. If a pastor's efforts go largely toward pink teas, or football, or smart clothes, or social graces, or whatever else is on the fringe of profound spiritual experience, it is little wonder that a congregation in seeking the next man will look farther and farther away from the heart of things in passing judgment upon a candidate for that church. On the contrary, if his work is directed steadily toward the great issues of life, if he builds up life at its core among his people, surely they will want another who can follow in so goodly a succession.

## VII

If we are to have higher standards for the ministry, we must agree to end the game of "passing the buck" and consent to accept an individual responsibility, as clergymen, or as laymen, in whatever form of polity we use. So long as we American Christians do not place the whole matter in the hands of one man, the responsibility is divided and must be assumed and discharged if the goal is to be achieved.

## FORM CRITICISM FARTHER AFIELD

*The Growth of Literature.* By H. Munro Chadwick and N. Kershaw Chadwick. Cambridge University Press; New York: Macmillan. Vol. i. *The Ancient Literatures of Europe*, 1932, pp. xx + 672. \$6.50. Vol. ii. *Russian Oral Literature, Yugoslav Oral Poetry, Early Indian Literature, Early Hebrew Literature*, 1936, pp. xvii + 783. \$9.00.

This great work is a survey of the forms of oral literature as exemplified (1) in the ancient European Literatures (viz. Greek Literature, to which Latin is subsidiary, and that of the Islands and the Northern Coasts, i.e. Celtic, Norse, Anglo-Saxon), and (2) in the ancient Russian, Yugoslav, Indian, and Hebrew. The authors insist, quite rightly, that literature is independent of writing; that the forms of literature illustrated in the oral period are varied, wide-ranging, and often intricate; and that heroic poetry or saga follows similar patterns wherever it is to be found. Moreover, oral antiquarianism is not different from written; the learning of the early sagas is well known and is often substantially historical. Gnomic and descriptive poetry are found everywhere, while mantic poetry, though more fully developed in some languages than in others is also a widespread phenomenon. Moreover, the methods of recitation and composition are much the same in ancient Greece and in ancient Wales, Ireland, and Scandinavia.

What the authors undertake to do therefore is to gather together the data relating to these various types of oral literature and to study their forms. In other words, the work belongs in the field of Comparative Literature and is not only a pioneer work in some of the areas considered, but is a monumental treasury for the student of early literature—especially the Bible. A third and final volume is yet to appear in which certain modern oral literatures from Asia, Africa and the Pacific will be examined, and a summary of the results of the whole survey will be set forth.

How important this work is for the student of the Bible will be apparent at once to anyone familiar with even the outlines of Form Criticism. It has long been held that an extensive oral literature underlay and antedated the Hebrew Bible. Writing did not come into common use for literary purposes until the 8th century, but long before this time the Old Testament Saga had been formulated and widely circulated. This is nothing unusual, in the light of the present work, and it is maintained by the authors that 'the study of early Norse literature [e.g.] is able to contribute materially to the explanation of Hebrew literature.' But not only the Old Testament: the same applies to the New—at least to the Gospels and Acts. What we have in these New Testament books is the final product of a process of oral tradition which had already begun to reach the crystallization point in its earlier fragmentary sources, Q, L, M, the Controversies in Mark, the Passion Narrative, the Jerusalem and Antioch Cycles in Acts, etc. This was by no means a 'primitive' oral literature; it was oral, but it grew up against the background of a literary religion—so literary that Judaism is sometimes described as, like Mohammedanism, 'a religion of the book.' But this is not without its parallels. Certain of the oral literatures of Northern Europe grew up against the background of a literary religion, as in Russia, and in Yugoslavia: in this case the religion of Christianity. Of course, the New Testament contains no examples of saga or of other heroic poetry (unless, perhaps, we except the very moderate traces of such a form in the Lucan Infancy Idyll); gnomic sayings, however, in poetic form, and even mantic poetry are to be found in the Gospels—a principle of interpretation that has long been recognized and has received perhaps its fullest exposition in the late Professor Burney's *Poetry of Our Lord*.

What Form Criticism (a somewhat unwieldy and not wholly accurate term) aims to do is to recover the form of the tradition contained in the Gospels as it circulated during the oral stage. There were not to be found in the early Church any figures comparable to the bards or minstrels who created the heroic poetry of ancient Greece or the Norse sagas; there were, however,

teachers who no doubt taught by repetition and so handed down materials now contained in our Synoptic Gospels and Book of Acts. This distinction suggests the caution that must be exercised in applying the analogies which are discovered somewhat farther afield in the study of comparative literature. Closer parallels are no doubt to be found in early Islam and, even closer still, in the tradition of the prophets of Israel. But within the area of the Old Testament there is certainly much to be learned from the analogous developments of other early literatures. Many students will no doubt turn first to Part 4 of Vol. ii, which deals with early Hebrew literature—but it would be wiser to work through Volume i first, and then read at least considerable parts of the earlier portions of Vol. ii. Early Hebrew literature is thus set in its proper perspective. By contrast with early Indian literature, Hebrew was intent upon historical records from the very outset. There was a keen sense of chronology to be found even in the earliest examples of Hebrew saga (p. 629)—though the authors insist that the traditional numbers ('forty years,' e.g.) are not always or even often a part of the primitive saga but are based upon chronological computation of editors. The textual history of the Hebrew saga is compared with the annals and chronicles of the Dark Ages in Europe, e.g., the *Saxon Chronicle*; and it is pointed out that the use of writing for the purpose of recording annals began much earlier in Palestine than either in Greece or in India. But it is quite erroneous (p. 642) to assume that oral literature could have been handed down for only a few generations; the other literatures prove that saga could be handed down for many generations—even for centuries. Even local traditions, which cannot properly be described as saga, sometimes have a very long life. And it is another error to assume that a saga reflects only the conditions of the last stage prior to its written formulation. Very often its evidence relates to conditions and thought which go back many generations. "Every saga should be examined with the object of ascertaining what conditions it does reflect" (p. 644). It is of course difficult sometimes to distinguish saga from memoirs; but as con-

trasted with Sellin and some other Old Testament scholars, the authors of the present work incline to ascribe the latter part of the story of David to saga rather than to 'court memoirs.' They have a very interesting section in which they show how important were women in the David cycle (p. 649), and advance the hypothesis that "the poems or stories in question have been composed either by women or for the entertainment of women. We suspect that much, though not necessarily all, of the story of David" comes under this category. One may compare other parts of the Old Testament—Ruth, for example, Esther, and many of the stories in Genesis; one also thinks of certain parts of the New Testament, chiefly Luke's special source, L, and the traditions in the first part of Acts.

There is an excellent discussion of the historical and unhistorical elements in the sagas and of such phenomena as the 'telescoping' of history and of narratives. Such regular phenomena as the attribution of supernatural powers to human beings, the stories relating to the birth and childhood of great men, as well as the antiquarian details which we come upon all the way from Genesis to Chronicles ('the Chronicles frequently give information which is not found elsewhere and yet looks authentic,' p. 684)—all these features are of significance not only for the Old Testament but also for the New Testament and other early Christian literature, and even for later Christian, e.g. *The Lives of the Saints*. One should compare with this chapter (Vol. ii, Part 4, ch. 5) what is said in Vol. i, ch. 8 on 'unhistorical elements in stories of the heroic age.' Although the Book of Genesis is rightly viewed as comparable with the Mabinogion—though religion takes the place of magic and the religion is monotheistic: as Welch maintains, even J and E are monotheistic—the authors rightly maintain that "taking the material as a whole it would seem that the historical element is at least as great as in any of the literatures we have considered. The proportion, however, varies from one period to another. The stories preserved in the Books of Kings obviously contain large unhistorical elements; yet the general course of the history outlined in these

books is at various points shown by contemporary foreign records to be substantially correct" (p. 684).

Some interesting hypotheses are advanced: the Exodus is viewed as the revolt of Palestine against the Egyptian Government (p. 699); the similarities between Amos and Hesiod are not merely accidental (p. 724); while the dual structure of the Palestinian population, coastal and hinterland, in constant mutual tension, helps to explain more than one movement and counter-movement in Hebrew religious history (p. 727). This is not a purely economic question: in all primitive societies religion and economics are closely associated. It is so in the old Russian literature, and it is so in the Old Testament. It is further evidence of the closeness of the New Testament to the soil of Palestine that poverty and piety are so completely identified, especially in the Lucan writings and in the Epistle of James. We cannot forego to illustrate this peasant outlook, as the authors have illustrated it (ii. 187f), from a beautiful old Russian *stikh*, sung in the Governments of Perm and Novgorod:

*What the Kaléki Perekhozhie sing of themselves.  
The first appearance of the Kaléki Perekhozhie.  
Ascension. Ivan Bogoslov.*

When Christ ascended to Heaven  
The 'Poor Brethren' lamented,  
The poor and the needy, the blind and the halt:  
"Hearken, true Christ, Tsar of Heaven!  
How shall we 'Poor Ones' be fed?  
How shall we 'Poor Ones' be clothed and shod?"  
Then answered Christ, the Tsar of Heaven:  
"Do not weep, Poor Brethren!  
I will give you a mountain of gold,  
I will give you a river of mead:  
You shall have food and drink,  
You shall be shod and clothed."  
Then Ivan Bogoslovens spoke:  
"But hearken, true Christ, Tsar of Heaven!  
Do not give them mountains of gold,  
Do not give them rivers of mead:  
The strong and the rich will take them away;  
Then there will be much murder,  
Then there will be much bloodshed.  
Give to them your holy name:

Then your name they will repeat,  
And your name they will extol,  
While they themselves will have food and drink,  
And they themselves will be shod and clothed.”  
And Christ, the Tsar of Heaven, replied:  
“Hearken, Ivan Bogoslovens,  
Hearken, Ivan of the Golden Mouth!  
You have uttered a true word,  
You have spoken and said well;  
Your mouth shall be of gold,  
And your festivals shall recur from year to year.”

We might also illustrate it from *Piers Plowman* and from other sources, from Eastern, Western, Northern and Southern Europe.

There are one or two corrections that need to be made: for example, the authors seem to be unaware of the Jewish legend of the origin of the evil spirits as the souls of giants born of the Watchers and the daughters of men—as set forth in the *Book of Enoch* (see i. 558). But this notice will achieve its purpose if it calls the attention of biblical scholars to an immensely important work in a related field. We await the publication of Vol. iii, which contains the authors’ conclusions, with the keenest interest. There are undoubtedly ‘laws’ that govern the transmission of oral literature, prose as well as poetry. Form critics have been able to make out some of these laws and have applied them to the New Testament traditions concerning Jesus. But there are no doubt others which are as yet only dimly recognized, and perhaps some that are at present totally unobserved. The progress of biblical criticism in our day involves, among other things, a further research in the field of comparative literature, with the hope and expectation of discovering what these laws are.

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*Church Congress Syllabus No. 1*

THE BASIS OF CHRISTIAN FAITH AND ACTION  
TODAY

PART III. THE SIGNIFICANCE OF HUMANISM

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The word 'humanism' has two rather distinct meanings. It has been employed since the Renaissance to describe the interests of those who are concerned with man as man, rather than with the natural order. It is the point of view of those who believe that the proper study of mankind is man, that man is the measure of all things. This is 'classical' humanism.

More recently the term has been appropriated by theological and ecclesiastical persons of the extreme left wing to indicate a religious alternative to 'theism.' The theological humanist is prepared to try to achieve a religion without a personal God other than a will-to-righteousness in the human spirit. The 'god' of humanism is the idealized race of man, its hopes, struggles, moral purposes, and its concrete heroes. The strict humanist neither affirms nor denies that there is any transcendent God, other than ourselves. If he is not a theist, he is not an atheist. He is, if he is exact in these matters, agnostic. He merely says that he does not know. Meanwhile the old humanist interest in man becomes for him positive faith in man. Religious humanism is a creed, which has as its first article, 'I believe in man.' It is worth while pointing out that this has been the political creed of all democracies for the last century and a half and that most of what we know as democratic society has been built on this faith. Lord Bryce says, somewhere, that this article of belief was, in its unequivocal mid-eighteenth century

form, a new faith which prior to that time had not been held by any thinker of the first rank. Human nature as such had never had a straight unreserved vote of confidence passed in it, as was passed by the thinkers who gave us the American and the French Revolutions, i.e., the political principles expressed by the resulting Constitutions which followed these Revolutions.

Those of us who count ourselves 'theists,' i.e., believers in a personal God, should realize (a) that humanism is not a theological fact confined to a few extreme thinkers at the left, and (b) that it is a moral and spiritual interpretation of life held very widely by serious and intelligent persons outside churches.

On these points: (a) most modern liberal Protestantism has occupied itself primarily with man, his concerns, possibilities, development, duties. Our thought has been centered upon our own human affairs. Barthianism, and all kindred movements, are an attempt to make God, 'the Wholly-Other,' the object of our thought, devotion, trust. These more objective movements are a valid comment on the over-emphasis of purely human concerns into which we have all unconsciously drifted. Our religious concentration on such problems as peace and war, the economic and industrial order, and the like are signs of the predominantly humanistic trend of all liberal religion. (b) Canon Barry of Westminster has said, "Humanism, as the conscious control of evolution, is the religion of fifty per cent. of the serious minded people" and is becoming a world wide religion, the one live alternative to Christianity. We cannot, therefore, treat humanism as a minor negligible heresy of a few over-bold or radical theologians. It is the daily operative religion of a great number of intelligent persons in the modern world, who live decent and serious lives, who do the honest, generous, creative work in the sciences and professions. There is nothing to be gained in speaking contemptuously of this religion of scholars, doctors, and the like. Instead, we must try to understand this religion, and to conserve all that is best in it.

There is no doubt that many humanists would like to believe in a personal God, were they honestly able to do so. Whence, then, their inability to do so?

This inability, with its restriction of faith to man himself, is due mainly to two facts or forces.

1. The natural sciences are prepared to give immediate accounts of happenings in the world of inorganic nature, in the processes of life, and in the course of history. God is not necessary, today, to explain storms, pestilences, droughts, wars. These can be satisfactorily accounted for on natural grounds. As a result God has been pushed further and further away as a 'first cause' until he becomes so remote that he is superfluous because vague. He is a mere point of departure in astronomical space and geologic time, as Creator. He is more or less 'out of mind' when we are trying to find the reason why things happen.

2. The humanist is usually a man with a very sensitive conscience, and the best religious humanism is always a protest against the evil that is in the world. The humanist does not profess to understand or explain evil, but he fights against it gallantly. Contrariwise, the believer in God, once he gets an 'explanation' of evil—that there is no such thing, that it is a necessary ingredient of the ultimate good—inevitably tends to make a mental and moral peace with evil and to be less heroic in his attempt to get rid of it. Humanism, so construed, is thus a thoroughgoing protest against too facile explanations of the problem of evil and too easy going acquiescence in it. The humanist escapes from the dilemma of an omnipotent God who therefore tolerates evil and a good God who is limited, by accepting the latter of these Gods and identifying him with conscience, human ideals, the race at its best, etc.

At this point humanism is a fair criticism of and challenge to much of our complacent theism. Theists cannot afford to have a less sensitive conscience—particularly social conscience—than humanists have.

Finally, humanism is not the solution of the perennial 'problem of religion.' Its deliberate attempt to restrict religion to what one can certainly know, and its equally deliberate neglect of the ultimate mysteries of life will never satisfy certain natures. It is man's instinct, nature, tendency to explore mystery and to ask final questions which never can be answered to our entire

satisfaction. And, furthermore, it seems the irony of circumstance that this faith should have come to conscious maturity just at a time in the world's history when humanity as a whole seems to be giving such a poor account of itself. Hence the statement of a Cambridge, England, Don, to the effect that the religious question is not, now, whether we can believe in God, but whether, and in what sense, we can continue to believe in man. The humanist, given the present state of the Western World, would seem to profess a faith almost as irrational and impossible as that of the theist, whose credulity he challenges.

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On this matter look up Berdyaev—the Russian writer, who thinks that we are at the end of the whole humanistic period of Western thought.

See also *Humanism in America*, ed. by Norman Goerster, particularly the essays by Louis More, Irving Babbitt, Paul Elmer More, and T. S. Eliot.

See also my *Yes, But*—pp. 67-132, and my *Signs of These Times*, ch. on 'Humanism,' for my own views further elaborated.

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Paul Elmer More:

*The Skeptical Approach to Religion.*

*Platonism.*

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*Church Congress Syllabus No. 1*

THE BASIS OF CHRISTIAN FAITH AND ACTION  
TODAY

PART IV. THE APPLICATION OF CHRISTIANITY

(a) TO THE STATE

*By J. HOWARD MELISH*

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I

The Christian cannot detach himself from his historical and social environment. This environment has a significance for God, and demands special obedience to Him.

The Christian's duty to his country, to his people, to the State of which he is a citizen. His responsibility.

II

The Christian cannot allow this environment to become absolute. He must be on his guard against the excesses of his own patriotism.

He must preserve his spiritual independence, in face of the ever-increasing demands of the modern state. His duty as a member of the Kingdom of God precedes his duty as a citizen.

III

Because both these interpretations are permissible, it is possible to accept one to the exclusion of the other, and thus consciously or unconsciously to distort the problem.

This is the danger in the totalitarian or corporative state; also in the communistic state. Loyalty to the state excludes every

other loyalty. The Church may become subordinate to the state; or there may be no tolerance of religion. General Ludendorff's plea for a religion like the Japanese Shinto faith to establish national solidarity which, in his view, has been undermined by Christianity and by Jews. (See *Totalitarian War*, by Eric Ludendorff.)

The loyalty which we owe to the country in which God has placed us may contradict our loyalty to God the Father of all men, the Father of all nations.

#### IV

Conflict of duties—no imaginary conflict, but a real and vital one.

The Christian must accept spiritually the moral and religious tension in which he has to live. He must consider the principles implied in those two obligations.

Is the nation, like the family, of divine significance? Or is it merely tolerated until the Kingdom of God shall unite all peoples and races?

If it is ordained of God, how is it to be treated?

1. By obeying it unreservedly in every instance?
2. By refusing obedience in certain cases, e.g., as to war?

The conflict between higher loyalty and lower loyalty.

The conflict between the Christian Community (the Church) and the nation, e.g., the Society of Friends has received exemption from military duty. The extension of this privilege to conscientious objectors to war in other communions. What is the special vocation of the Christian Community to the Christian nation?

#### V

The state as the instrument of the community (because of its power of taxation) in the execution of the services of health, housing, education, etc. "It makes possible the attainment of results which no body of individuals, even though they spent ten

times the sums involved, could achieve for themselves by their isolated action" (R. H. Tawney, *Equality*, p. 173).

The problem of distribution of wealth between the old and the young. "As things are today, the most urgent task is a united attack on specific disabilities, which increased pecuniary resources may indeed alleviate, but which can be overcome only by mass organization and collective expenditures."

The plans proposed: Townsend, Coughlin, Long, Social Credit, Youth, Lundeen, etc.

"The democratic formula which is change by consent, implies difference as to means, but agreement as to ends."

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THE BASIS OF CHRISTIAN FAITH AND ACTION  
TODAY

PART IV. THE APPLICATION OF CHRISTIANITY

(b) TO THE COMMUNITY

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INTRODUCTION

THE CHURCH AND THE COMMUNITY

The object of this syllabus is to provide suggestions for study and discussion among groups of interested members of the Church. The whole subject of the relation of the Church as the religious community to the existing secular community needs new study. In Europe serious tensions are appearing between Church and State and it is not at all certain that similar tensions will not appear in America. As we pass from an age of individualism to an age where the life of the individual is controlled more by the life of the group we will be forced to face and answer many new questions.

In studying the many problems that arise in this field of life it is important to follow a proper order of thought. Otherwise confusion will result through trying to find answers to our questions before the necessary preliminary questions have been studied.

In this syllabus it is suggested that the problem may be broken down into three main divisions as follows:

- I. The Church and the Community  
(The Church and the Secular Community).

- II. The Church versus the Community  
(The tensions between the Church and the Secular Community).
- III. The Church as the Community  
(The Internal Organization of the Church).

### *I. The Church and the Community*

It is first of all necessary to recognize that the secular community exists and that it is a necessity of existence. The social institutions in which we live may not be perfect, but they are the frame-work in terms of which our life is lived. We cannot ignore them. Nor should we ignore them, for many of the highest values of life are conserved and expressed in these institutions. Furthermore, these institutions are, to a large extent, the result of Christian effort. They are not entirely secular in character. The Christian Church has been the mother of education and Social Service and these have lived, served and grown not only in the distinctly ecclesiastical world but also in what is called the secular world. The same principle applies in the fields of the friendship life of the community and in the world of international relations. Therefore the Church must recognize the existence and value of the social institutions of the secular world and must support them and coöperate with them in many ways.

### *II. The Church versus the Community*

But situations of tension frequently arise as the Church seeks to coöperate with the social life of the community. The Church is committed by her Lord to two great principles, the infinite value of every person in the sight of God, and the duty of realizing the fulness of Christian fellowship between man and man. The secular world recognizes no such obligations, and in the conduct of its social life it frequently adopts other principles and goals.

The Church must coöperate with the world but it must not be conformed to the world. The Church must always be ahead of the community. Great as the values may be in the various activities of the community, the Church must always be calling on the community to go on to further values.

Social institutions were made for man, not man for institutions. And man was made for God and for human personal fellowship. It seems inevitable that this should be forgotten by institutions and that they should seek to serve themselves rather than man. This applies to all kinds of organized social activity whether political, economic, philanthropic, educational or international. The Church must be the constant intelligent critic of the group life with which she co-operates. And this criticism must be so genuine and realistic that it will often lead to stern tension.

### *III. The Church as the Community*

Sometimes it will be necessary for this tension to break and for the Church to become the opponent of some of the social institutions of the secular world. If it should appear that the existing organization of society cannot really serve the highest welfare of man, if it should appear that the very inherent pattern of the social structure is destructive of human values, then the Church would be called on to reject this structure and to give her energies to another form of social life.

To a certain extent this is always the case. The Church must be in the world and yet not of the world. She can never identify herself with the secular community or with the State, nor can she be the mere handmaid of either. Willing as she may be to co-operate with the existing forms of society, she must maintain that there are strict limits to the service that these institutions can render to the individual or social life of man. She must maintain that man can only find the fulness of personal or of community life in a society which frankly acknowledges Christ, which society the Christian Church is. The kingdoms of this world are not destined to succeed in their present form and character; they are destined to become the kingdoms of our Lord and of His Christ, and He shall reign forever.

This is a revolutionary statement and, indeed, the Christian Church is in essence a socially revolutionary body. But though the goal of the Church be frankly revolutionary, her methods of achieving this goal are generally quite peaceful. She believes

that the transforming power in society is the steady growth of the life of God which is within her. Love, fellowship, prayer, persuasion and self-sacrifice are her revolutionary weapons. The danger is that her use of these gentle weapons will lead to a misunderstanding of her goal not only by outsiders, but even by her own children.

The Church is herself a community. She has her own peculiar social pattern in terms of which she proposes to weave the sons of men into a fellowship. This pattern is seen in the Eucharist where a group of penitent and grateful persons eat and drink together as one in Christ, ignoring all differences of class or race. The Church believes that personal and social life can only find their fulness when functioning in such a pattern. She knows that the unregenerate world is not ready for such life yet, and she knows that it cannot be imposed upon unwilling persons. But her allegiance is given to this pattern and her hope is in its extension. Her first interest is in recognizing the character of her own fellowship life and in fostering its growth.

As we study "The Church and the Community" we come to the place where we recognize the Church *as* the community. It must be our task to discover the characteristic marks and the laws of growth of this Community of Christ. For, ready as we may be to coöperate with all movements that further human fellowship, we must recognize that the fulness of such fellowship will only be possible in the Christian social pattern. Only in the system of attitudes, beliefs and practices that are implicit in the Christian Gospel and the Christian Church can full community be brought about in human life.

#### I. THE CHURCH AND THE COMMUNITY

The Church has the tasks of preaching the Gospel and administering the Sacraments. But these are not her whole duty. In her pastoral work she comes in contact with the institutions and activities of the community. She must instruct and guide her people as to their attitudes and relationships to these institutions.

The Church faces a community organized for various activities. The most important of these are:

1. Education
2. Social Service
3. Politics and Legislation
4. Economics
5. International Relations
6. Sociability

In the very first place it is necessary to recognize that community institutions for these six purposes exist and are of great value to human life. The Church cannot ignore them. Even though these secular organizations may not be entirely satisfactory to the Church they must be dealt with by her. It will be of value to investigate the extent to which the secular community institutions have been affected by the Church and the extent to which it is possible for the Church to coöperate with them and improve them.

### *1. Education*

- a. How many pupils and teachers are there in the educational institutions of your community?
- b. What is the aim of education in these institutions?
- c. To what extent is the direction of these in the hands of Church people?
- d. How can the Church coöperate with these schools?
- e. How can the Church school coöperate with the Public schools and vice versa?
- f. What are the values of the Parent Teacher Associations?
- g. Are the schools interested in the moral and social education of children?

### *2. Social Service*

Organized social service activities may be grouped in three classes:

1. Voluntary organizations.
2. Local tax-supported agencies.
3. State or Federal projects.
  - a. List under these three heads the philanthropic or social service activities which are found in your community.
  - b. Which of these are definitely connected with the Christian Church?
  - c. Which have grown from churchly beginnings?

- d. What proportionate part do the churches and church people have in the support and direction of the philanthropic agencies in your community?
- e. Do the social service workers in your community feel that the Church is an ally and supporter of their work or that the Church is rather indifferent to it?
- f. What can the clergy do to make more personal and Christian the work of the social service agencies?
- g. With what activities should the social service committee of a parish concern itself?
- h. Why is the social service work of the Church often supposed to be inefficient?

### 3. *Politics and Legislation*

The Church lives and works in a political community which it should not and cannot ignore. The State serves the Church in many ways. It maintains order and suppresses crime and evil. In a democratic state the citizens stand in a dual relationship to the State. They are expected to obey the laws but they also share in the making of the laws.

- a. How should the Church express its appreciation of the work of the State in maintaining order?
- b. What is the function of the Church in dealing with civil legislation?
- c. Are there any divine sanctions inherent in secular law?
- d. What principle should control the decision of the Church as to whether or not she should take up a public position on political or legislative questions?

### 4. *Business and Economics*

The Church is involved in the economic order in two ways. She renders certain services to the economic world, and she acknowledges certain benefits which she and the community receive from the economic order. Whatever may be the faults of the economic system either in principle or practise, the Church must coöperate with it.

1. What contribution does the economic order need from the Church in the teaching and strengthening of moral obligation?
2. A competitive economic order is always in danger of becoming rigid, impersonal and heartless. What can the Church do to ameliorate these evils?

3. The economic organization of the nation does provide, although imperfectly, the physical necessities of life for people. What support does the economic system deserve from the Church because of its rendering this service to the community?

### 5. *International Relations*

We live in a world of different races and nations. It is quite impossible to isolate these one from another. But the differences create friction and difficulty both in the local community and in the world-community. In fact they are rifts in community.

1. What inter-racial and international prejudices and emotions act as divisive forces in your community?
2. What can the Church do to alleviate the racial frictions in the local community?
3. What can the Church do to lessen international antipathies?

### 6. *Sociability and Friendship*

Loneliness is one of the most terrible ills that people suffer from. No greater gift can be given to many a person than the gift of friendship. It need not always be a very deep and intimate friendship, it may be only an acquaintanceship. Merely getting together in common activities, common interests and conversation can be a great value to a person.

The communities in which we live have many methods for creating and encouraging sociability.

- a. How do most of the people in your community find or make friends?
- b. What are the formal or informal groups in which the men of your community find opportunity for conversation?
- c. What are the groups in which women find opportunity for conversation?
- d. What groups are there that are held together by special interests in common?
- e. What is the principal value of clubs such as Rotary, Kiwanis and Lions?
- f. What facilities for recreation for children exist in your community?
- g. What opportunities for healthy recreation exist for young people in your community?
- h. What social values do men find in a baseball game?
- i. What social values do young people find in a dance?
- j. Why did the sense of community grow during war-time?

- k.* Is it part of the function of the Church to help to satisfy man's need of social life?
- l.* How can the Church encourage sociability among the people of the community?

## II. THE CHURCH VERSUS THE COMMUNITY

### 1. Education

- a.* What defects are visible, from the standpoint of the Church in our educational system?
- b.* Can the secular schools provide a satisfactory basis for ethics?
- c.* Can the Church accept permanently an educational system in which religion is ignored or treated at best as an elective subject?
- d.* Is it possible that American education will follow the same road as education in Germany or Russia and become definitely non-Christian or anti-Christian? Has this already happened? What should the Church do about it?
- e.* In what ways is College education helping or hampering the Christian life and thought of young people?
- f.* What concrete changes should we work for in the conduct of the educational institutions of the community?

### 2. Social Service

It is widely believed throughout the Church that there are serious limitations to the value and efficiency of secular Social Service. Attention is called to the dangers of professionalism and impersonality in the work. With the wide extension of the Social Service activities of local, state and federal governments there is also the danger of political control. In a great many cases the attitude and work of Social Service officials merits the highest praise.

- a.* Secular agencies can demand that certain standards of professional training be observed, but can they demand and secure the spirit of self-forgetting love on the part of workers?
- b.* How can the giving of relief be guarded from the dangers of:—
  1. Inducing moral and social bitterness on the part of the recipients.
  2. Inducing moral lethargy.
  3. Inducing the patronizing attitude of the Lady Bountiful on the part of social workers and of givers?
- c.* What are the methods on which secular Social Service can rely for building up the sense of dignity and worth in the personality of its clients?

- d. The rehabilitation of persons and families is dependent on providing them with a social life in which their worth is recognized by other persons. In what ways does secular Social Service provide this circle of friendship?
- e. What evil concrete effects does impersonal and professional help have on the persons helped and on the community?

### 3. *Politics and Legislation*

The American principle of the complete separation of Church and State needs to be thought through again. It was probably too easy and too superficial a solution of a very difficult problem. It is not at all certain that the respective spheres of Church and State are so separate that they do not come into contact and possibly into conflict. Early Christianity was often violently opposed to the State. Mediaeval Christianity almost identified itself with the State.

Does the State have absolute rights in legislation which the Church must always respect? Would this not be a return to the evils of Erastianism?

We see today in the totalitarian states of Europe such an extension of the power of the State as to arouse Christian opposition. We must think out the extent of the allegiance which the Christian can offer to the State. This will involve a determination of the nature and extent of the authority inherent in the State.

1. If all authority is from God, what limitation exists on the sovereignty of the State?
2. Are the laws of the State supported only by the power of the State? If not, how can the State claim or secure higher sanctions?
3. At what point is the individual justified in refusing to obey the State? How is such refusal to be distinguished from anarchy?
4. Are there any evidences in America of the State over-stepping its proper bounds? What is the duty of the Church in such a case?

### 4. *Business and Economics*

The economic activities of people form a most important part of the life of that people. If in the economic life of a people unchristian attitudes are engendered and unchristian habits are encouraged this situation is of vital interest to the Church. Eco-

nomics and religion cannot be independent of one another. They form contact in the unity of the personality. The Church as the guardian of souls has the right to criticize any elements in the environing social life which hinder the development of the Christian lives of her children.

1. What factors in the economic practices of today are definite hindrances to fullest Christian development?
2. Which of these can be changed by legislation? Which can only be corrected by the development of a more humane and Christian life in the community?

#### 5. *International Relations*

The tensions existing between the nations today are a source of the utmost anxiety to Christian people. When these tensions break into war every Christian virtue is violated. Meantime war is looked on as practically inevitable and preparations for war proceed apace.

1. What are the causes in the hearts and minds of men that make impossible the peaceful solution of international difficulties?
2. What should the Church do and say about the excessive nationalism that is controlling the minds of the peoples of Europe? What about American nationalism?
3. What is the effect on the minds and souls of men of the great growth of armaments today?

#### 6. *Sociability and Friendship*

If we survey the formal and informal social life of any community we discover that people tend to gather into groups with others of the same economic and cultural status. Seldom does one see an organization which brings rich and poor into friendly personal contact. Or people of different races. Or learned and unlearned.

- a. What social institutions exist in your community where members of the under-privileged classes can meet as personal friends with members of the privileged classes?
- b. If the doctrine of "the brotherhood of man" is true, where in your community is the *home* of this brotherhood?

- c. What would happen to the economic and social life of your community if one class knew by personal contact and friendship just how the other half lived?
- d. What are the advantages that the neighborliness of a small town has over the social life of a large city?
- e. Would it be true to say that the great city apartment house is an unchristian thing? Why? Could it be redeemed? How?
- f. What does the Church have to say to a social life that isolates persons from a full experience of human friendship only with a particular class?
- g. What is the Church to do about this situation?

### III. THE CHURCH AS THE COMMUNITY

The Church is a community. Our Lord did not come merely to save individual souls but to establish on earth the New Community which is the Family of God. The Church is the shrine of this idea and the nucleus of this reality.

This new social reality differs from other social forms in that the bonds of cohesion are not force and self interest but are worship and fellowship. The Church essentially is a community in which the members are bound together by the love of God and the love of one another. This is a new type of society.

This community aspires to universality. It looks forward to the day when the kingdoms of this world shall become the kingdoms of our God and His Christ. The Church is not merely an ameliorator of the ills of other societies, it is a new type of society and it aims to weave all the life of man into this Christian pattern.

We must be careful to distinguish the growth of the Christian social life from the growth in size and power of the organized Church. These two are closely related but they are not the same thing. Often the organized Church has been guilty of acts and attitudes that are far from Christian. All organization in the Church exists for the sake of the Christian community life, it loses its validity when it fails to protect this life.

Our hope for the future is in the purification, the intensification and the extension of the peculiar life which is the soul of the Christian Community. Individual goodness is not enough.

The world needs and the Church must develop and supply the specifically Christian bonds of fellowship.

Our two tasks are those of learning ourselves what Christian fellowship means in practice, and spreading this life of fellowship through the world. This is more than developing a sentiment of goodwill; it is learning and extending the techniques of Christian fellowship living. It involves discovery of the characteristic marks of the Christian Community, practice in using these ways in our own social life, and a quest to win the rest of the world into the experience and practice of these. Three things must be emphasized, first, the Church's experience of Christian community life, second, education in the meaning and practice of that life, and third, evangelism, the outreach of the life to others.

### *1. Sociability*

The Christian life is a life of fellowship, and fellowship begins with acquaintance. It must go on to something deeper and richer but it begins in a very simple way. We cannot have a Christian Community until we know one another, understand one another and respect one another.

1. What are the most efficient methods for leading Christian people to know and understand one another?
2. How can the Church bring her members of different economic and social classes into brotherly Christian fellowship?
3. Is Hebert's claim true that corporate liturgical worship is the strongest bond of social cohesion?
4. What place did the Agape have in the life of primitive Christianity? Is it possible to restore the Agape or is there an adequate modern substitute for it?

### *2. Education*

Throughout Christian history education has been usually a function of the Church. It is only within the last century that the State has come to take an important part in the control of teaching.

In America we face the peculiar situation where the State dominates the educational scene. Primary and secondary edu-

cation are provided almost entirely by the State. It must be noted that this came about, not because the Christian Church believed the State to be the proper authority to control education but because the many divisions within the Church made united action impossible. Sectarianism in the Church led to State control of education.

Further, we have seen the Church gradually and willingly surrendering the control she had over many institutions of higher education. The Church seems to have felt that the dangers in secular control were not as great as the dangers of her own sectarianism.

Thus we seem to be committed in America to a situation where the activities of the State are and will be of major importance in the work of education. Our people as a whole are not prepared to follow the examples of the Roman Catholics and the Lutherans in setting up national systems of denominational parochial schools.

Although the Church may acquiesce in the present educational situation in America she cannot assume that it is completely satisfactory. Two considerations are of vital importance. First, the Church must provide supplementary education for her people. The Church is a fraternity and must claim adequate opportunity to train her children in the ways of the fraternity. Second, the Church must guard lest the State educational system be used to further anti-Christian ends. The Church's acceptance of the control of education by the State was not an acknowledgment of the State's right to this control. It was a makeshift because of the difficulties in the denominational situation. If the State should use its powers against the Church, it might become the duty of the Church to protest. This is actually happening today in Germany and Italy.

1. What should the Church do about the proposal to introduce Religious Education into the schools?
2. Many schools are expanding their function to include "Character Education." What is the relation of Character Education to religion and to the Church?

3. As the curriculum of the school grows larger and as extra-curricular activities multiply, is adequate time available for the religious education of the children?
4. What lessons should the Church in America learn from the struggle now taking place in Europe regarding the control of education?

### *3. Legislation*

The Christian is a citizen of a political State. He is also a member of a Christian fellowship.

What place does legislation have within the Church? Is there need for a more definite discipline within the Church? On what grounds could such discipline be based?

### *4. Social Service*

The Church as a community has her own problems of Social Service. Poverty and need, unemployment and sickness occur within the Christian fellowship. The Church has always recognized the duty of caring for her children in time of need and has always been a leader in providing hospitals and other social services.

1. Does the Church have a special responsibility for caring for her own active members? How can this duty be met?
2. The Mormon Church has announced that it is organized to care for all Mormons in unemployment. Is this a pattern for other communions?
3. What should be the attitude of the Church to the reception of State relief by the members of the Church?
4. What should be the duties of a Social Service Committee in a parish?
5. How can the meaning of the Eucharist as a communal meal be extended from the altar into the daily life of the Christian fellowship?

### *5. Business and Economics*

We live in a business order in which competition is a dominant factor. As business grows larger it tends to become more and more impersonal. A Christian community would be one that was marked by a high degree of coöperation and by a primary emphasis on the personal. Many Christian people have spent energy in denouncing the business order for its competitive and imper-

sonal nature. Can the Church within her own community show a more coöperative and personal mode of economic life?

1. How does the Church usually deal with her own employees (janitors, secretaries, etc.)? Where the Church authorities are considerate in dealing with these, does it lead to unsatisfactory work?
2. Does the element of competition enter into the setting of ministerial salaries?
3. Has the Church a responsibility for the use that is made of her invested funds? What could the Church do in order to use her endowments in the most Christian way?
4. Should the Church teach that the buying of garments made in sweatshops or by underpaid workers is sinful?
5. Does the development of coöperatives offer any promise of an economic order that would be more nearly Christian?

#### 6. *International Relations*

The Christian Church is an international fellowship. While states and nations are exclusive and often mutually antagonistic, the Church of Christ is internationally inclusive. The Church is like a mighty network spreading over the world, knitting together in the bonds of Christian fellowship groups of the followers of Christ in every land.

1. What steps should be taken in the local parish to help the people realize the international and interracial character of the Church of which they are members?
2. What is the Christian solution of the race problem?
3. What could be done to help Christians of different nations to realize their oneness in Christ? How could such realization help to avert war?
4. What contribution can Foreign Missions make to international unity?

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*Problems of the Hebrew Verbal System.* By G. R. Driver. Edinburgh: T. & T. Clark; New York: Scribner, 1936, pp. 165. \$3.25.

This is the second volume in a series established by the (British) Society for Old Testament Study, the first volume of which was *The Ras Shamra Tablets* (1935), by the Rev Dr J. W. Jack, the first exposition at length in English of that remarkable find in Syria. The Society has done wisely in not adding to the list of Biblical journals and in deciding to publish monographs of permanent character. In this connection will be at once recalled the admirable composite volume, *The People and the Book* (1925), consisting of essays contributed by members of the Society under the editorship of Professor A. S. Peake.

The present volume is notable as the most extensive and thorough study of a theme in Semitic linguistics that has appeared for long in Great Britain, and it gives signal credit to the purpose of the series. The work has a genealogical interest. A worthy son has continued the labors of his father. Professor S. R. Driver, set forth in his *Treatise on the Uses of the Tenses in Hebrew* (ed. 1, 1874, ed. 3, 1892), which remains classical for its assembly and disposition of the Biblical material. The passage of time measured in terms of linguistics between the two publications appears in the fact that the elder Driver mentions not one Assyriological authority, makes not a reference to that philological quarter; while the present volume starts from the Accadian (Assyrian) verbal system and would explain the problems not only of the Hebrew verbal system but also those of the other cognate languages, from that earliest documented Semitic tongue. The volume is accordingly far more comprehensive than its modest title indicates. Many of the seventeen chapters are actually studies in comparative Hebrew grammar, to wit in particular cc. I-VIII, XI. Ch. X, "Composite Languages in Palestine" is an interesting study of the factors which went to produce the Hebrew language, a sequel and enlargement of the writer's chapter on "The Modern Study of the Hebrew Language" in *The People and the Book*. For the student of Hebrew there is presented an encyclopaedic mass of material which carries him into deep waters far below that most difficult problem of Hebrew, the consecution of tenses, perfects followed by imperfects, and *vice versa*, in each case with a particular form of the consecutive conjunction *wa-*, and a polarized system of accents, a syntax complicated by the many apparently irregular sequences. To avoid at first the necessarily devious argumentation of the whole book the reviewer would suggest to the reader who is primarily interested in Hebrew selection of certain chapters, namely ch. III with review of preceding theories, cc. IV, VIII, IX, XII, XIV. The Index of Subject-Matter is analytically arranged to the student's great convenience, and there is a full index of Biblical references.

Driver accepts and emphasizes the fact of the practical timelessness of the primitive Semitic verb; the peculiar Accadian permansive can be used of any

time, even as an imperative—with which may be compared the use of the perfect in Hebrew, Aramaic, Arabic as voluntatives; its preterite (historical) form *iqtul* is also used as a jussive (*liqtul*); in the other languages there is like confusion or even indifference as to the time intended, a phenomenon not so strange when we recall that the Teutonic family has only two proper tenses, the further developments to express time being ecked out with auxiliaries. The Arabic by the time of its earliest literature felt the need of indicating a definite future by prefixing to the imperfect the element *sa-*, an abbreviation of an adverb *sauf*, meaning "finally." The vulgar Palestinian dialect has developed a present tense by the prefixing of *b-*, while the modern Syriac vernacular has followed similar suit with an elaborate system of prefixes to denote relative time. I have observed that Baidhawi in his commentary on the Koran is continually discussing the imperfect verbs, as to whether they are futures, or timeless depending upon a preceding main verb. It is impossible in this brief notice to present more than a sample of the argumentation. The Hebrew imperfect *yiqtol*, generally assumed as going back to basic *yaqtul*, and then to imperative *qutul*, used both as future and jussive, and then, with the strengthened conjunction *wa-* as a consecutive to the perfect (*qatal*), has according to Driver two origins: in the latter case the basis was an assumed *yaqtul* (cf. the Accadian present-future *yaqatil*); the other (jussive, future form) is an independent development out of the imperative *qutul*, i.e. *yaqtul*; and then these two similar forms fell together at least in the written language, the only surviving distinction being the tendency in Hebrew imperfect with *waw*-consecutive where possible to preserve the original accent on the penultimate (*wayyáqem*, not *wayyaqím*), and this accentuation is primitive, not secondary, as has generally been assumed.<sup>1</sup> Similarly Driver would explain the perfect (as also in Arabic, etc.) as a development from the Accadian permansive (*qatil*), and find the origin of the peculiar shifting of accent in Hebrew when the verb has the consecutive *waw* from the phenomena of the permansive (see especially ch. IX). This argument from the accentual phenomena is indeed very plausible, and deserves consideration. The natural criticism arises that there must be assumed a lost fossil form to obtain distinction in the Hebrew imperfect forms. Even in Accadian itself, while *iqtul* is preterite, *liqtul* (with the particle *lu*) is precative. Similar appears the phenomenon of Hebrew *yiqtol* as imperfect-fu-

<sup>1</sup> On p. 92 Driver makes the very doubtful assumption that this strong *wa-* syllable has developed, from the Accadian postpositive conjunction *-ma*, and that there is a genetic connection of accent. We have indeed to assume original identity of the labial element common throughout for the conjunction, the Accadian *-ma*, the universal *wa-* in its various forms, also the strengthened development in *fa-*, common in Arabic, found now also in early Aramaic and the Ras Shamra dialect, where also postpositive *-ma* also appears. The very delicate use of *fa-* in Arabic syntax is an item to be brought into consideration of the whole theme. I may note, at least as a curiosity, the development of *wa-* to *wah* in a Minaean text; see Euting, *Epigraph. Denkmäler*, no. 22 = Hommel, *Chrestomathie*, 92, and footnote p. 54; the conjunction is followed by a form beginning with *aleph*; and also the phenomenon of the appearance of the conjunction as *b* with the imperfect in South Arabic, for cases of which see Rhodokanakis, *Grundsatz d. Öffentlichkeit*, 45, plus a case in Halévy's Minaean text, no. 238.

ture, but with the temporal adverb *'az*, "then," it becomes a preterite, and so similarly in Arabic. Such are the doubts that rise. More stress might be laid upon a peculiar factor of all Semitic syntax (noted by Driver, p. 111), namely the "desire to avoid monotony"; this may be a major means of solution. It is most important to note the almost arbitrary variations of verbal forms in the older and at large the poetic Hebrew literature; the far-flung South Arabic and the newly discovered Ras Shamra dialect have similar varying consecution of verbal forms.<sup>2</sup> And parallel to the timeless, stative Accadian permansive Hebrew has the use of the absolute infinitive, used independently, or in consecution, a phenomenon also appearing in South Arabic. One may inquire whether with the Semitic paucity of expression for objective, historical fact—it possessed a bloated development in the subjective, affective field, with permansives, statives, voluntatives, middles, passives, *galore*—the dialect did not stumble along in finding more definite expression of relative time, now going their own ways (compare the extensive development of tense in modern vernacular Syriac), at times hitting upon identical or similar results, without rigorous necessity of assumption of loan and contamination among the several languages.

JAMES A. MONTGOMERY.

*The Text of the Greek Bible.* By Frederic G. Kenyon. Duckworth, 1937, pp. 264. 5s.

The latest volume in the Theology Series published by Duckworth is a very readable and up-to-date account of the making of books in the first three centuries, the text of the Septuagint (the Greek Old Testament), the manuscripts, versions and fathers as authorities for the New Testament text, the history of the printed text down to 1881, textual discoveries and theories since that date, and the present textual problem. This manual supplants all other earlier works in English including the author's own *Handbook to the Textual Criticism of the New Testament* (2nd edition, 1912), for it takes into account the very latest discoveries, including, for example, the Chester Beatty Papyri.

In discussing the present textual problem the author arrives at the position that the main types of text—of which there are six—emerged out of the period of confusion in the second century, largely as the result of recensions. Textual scholars have, of course, come to the tentative conclusion that the so-called 'Neutral' text of Westcott and Hort is not really neutral but represents an Alexandrian revision sometime in the third century: German scholars as a rule refer to it as the Hesychian Text. Moreover, it is generally held today that the so-called 'Western' text represents gradual corruption spreading over a long period and over a large area rather than one unified type of text. There is some evidence, however, that the so-called Western (including the Old Latin, Old Syriac, and some readings of the Latin Fathers, as well as Codex Bezae) are descended from one or two specific recensions now totally lost to history—though Tatian, Marcion, and one or two others have been thought of in this connection. (Marcion is quite improbable.)

<sup>2</sup> See Montgomery and Harris, *Ras Shamra Mythological Texts*, 25 f.

If Kenyon's conclusion is correct all this is changed, and instead of tracing back the text to its original in the autographs, by a steady process of convergence following back to a common source the divergent lines of descent, we shall have to stop when we get to the second century; and in place of some rule of preference for one type of text over another, or for their common agreements over their divergences, we shall have to trust a great deal more than heretofore to what is called internal criticism. In fact, this is about the point at which we had arrived anyway: the style of a New Testament author for example counts for a great deal more in textual criticism at the present time than it did in the nineteenth century; and Matthew, Luke, and even John are pretty good early witnesses to the text of Mark, for example; and so on. But now, with Kenyon's conclusions before us, it is more obvious than ever where our chief problems lie. "In the first two centuries this original text disappeared under a mass of variants, created by errors, by conscious alterations, and by attempts to remedy the uncertainties thus created. Then, as further attempts to recover the lost truth were made, the families of text that we now know took shape. They were, however, nuclei rather than completed forms of text, and did not at once absorb all the atoms that the period of disorder had brought into existence . . ." (p. 242).

Incidentally, if there ever was time when theological students and the clergy were justified in thinking that the study of Greek was more or less a work of supererogation, that time is not the present. New Testament textual criticism is one of the liveliest and most fascinating subjects in all the world, and this study of course can be pursued only at first hand and with a working knowledge of New Testament Greek.

FREDERICK C. GRANT.

*The Religious Experience of the Primitive Church.* By P. G. S. Hopwood. Scribner, 1937, pp. xxiii + 387. \$3.00.

Dr Hopwood's book is the result of profound discontent with a method much too prevalent in treating the Apostolic age: enumerating the beliefs and practices of the various stages without attempting to trace the sense of continuity. Or—what is more important—without attempting to understand the religious conviction that gave these beliefs their potency in life. As Dr Hopwood puts it: "What physiological processes are to the Behaviourists as accounting for the exhibition of phenomena that can strictly be called psychological, so historical processes seem to be for the analytical historian the organic reasons for the display of the religious phenomena which he classes under the one head 'Christianity'" (p. 324). The climax of this method was reached by Bousset, who saw in the first century only a series of more or less unrelated borrowings from other religions.

Dr Hopwood's counter-method is to make the religious experience primary. After a chapter evaluating the sources—and warning against reading back Paulinism into the pre-Pauline period—he analyzes the religious and psychological background of Judaism, especially as conditioned by the apocalyptic tension. Two chapters then study the experience of Jesus' disciples during the

ministry, both on the "minus" side—chiefly their insistence on interpreting his eschatology too rigidly in inherited terms—as well as in its positive aspect. The latter reached its climax in the resurrection experience, "which came as an inevitable conclusion to a prepared state of heart and mind" (p. 132). To this preparation was added in the life of the first community the experience of the Spirit: at this point there is a long digression that studies the meaning of "the Spirit" in subsequent Christian history down to the present day, and the results gained in this digression are applied to the Apostolic age.

Most characteristic of all the primitive experiences was the vivid conviction of salvation as an accomplished fact. At first this conviction was that of a "Way" within Judaism and the salvation was construed in terms of apocalyptic. Then, as the eschatological hope waned and as missionary work progressed, the "Way" became conscious of itself as the "Church," and the ardent expectation of a coming triumph was changed into confidence in possession of redeemed life extending into eternity. After a chapter devoted to the sacraments, Dr Hopwood reaches the heart of his argument: the first Christian experience was "Christian" because it was Christ-centered. And here "Christ" and "Jesus" were identical; the organic connection between Jesus and the eye-witnesses determined and gave content to the apostolic experience of the heavenly Christ. A final chapter summarizes: Jesus cannot be sundered from the Church. And this is true not only of pre-Pauline but of Pauline thought as well; the "gap" between Jesus and Paul is losing its relevancy.

Various details in Dr Hopwood's reconstruction may be questioned. The bibliographical references are not all they might be; for instance, dating Galatians before the Apostolic council has much better support than is cited on page 27. While "saints" in early Christian use undoubtedly implied Messianic redemption (p. 221), the term had abundant Jewish precedent in the simpler sense, "members of the chosen People." That Jesus worked among publicans and sinners (pp. 87-89) is far from establishing a conscious preparation for the Gentile mission. Despite Wellhausen, the rejection of the "old wineskins" (p. 99) is not at all a rejection of Judaism as such. The baptismal formula in early days—and for some centuries following—was uttered by the candidate, not by an officiant (p. 282). The difficulty felt about the connection between laying on of hands and the gift of the Spirit (p. 188) would have been clarified by citing Deuteronomy 34:9. And every here and there Dr Hopwood stresses psychological reconstruction too much in dating source material.

But when all this has been urged, the fact remains that Dr Hopwood's book gives the student an almost unique insight into correct method. In any religion—probably most of all in apostolic Christianity—the whole is very much more than the mere sum of the parts; for no understanding of any part is possible out of its relation to the whole.

BURTON SCOTT EASTON.

*Formgeschichte und Synoptische Quellenanalyse.* By Kendrick Grobel. Göttingen: Vandenhoeck und Ruprecht, 1937, pp. 130. R.M. 6.50 (Ausl. 4.88).

This is Heft 35 in the new series of *Forschungen zur Religion und Literatur des A. und N. Testaments* edited by Rudolf Bultmann. It begins with a de-

scription of the form-critical method, as a further advance beyond the Two Source Theory generally accepted at the end of the nineteenth century. The analyses of material made by Professors Dibelius and Bultmann are compared in some detail, e.g., in the table on pp. 21f, where however Dibelius's division *Parâne* is omitted.

Holding rigidly to the Two Document Hypothesis, the author surveys in ch. 2 German source criticism (not form criticism) of the Gospels since 1912, and in ch. 3 English and American source criticism during the same period. It is little wonder that only discouragement results from the conflicting and purely arbitrary results of much of the work in this field. It is for this reason that Grobel goes back to the Two Source Theory as the only valid product of source analysis, the only result that form criticism need take into account. The New Testament student who has not read the works reviewed will find here a succinct summary and criticism of them—in German, those of W. Haupt, O. Proksch, Ed. Meyer, W. Bussmann, W. Larfeld, A. Schlatter. Most of this effort has been concentrated upon recovering the sources underlying St Mark—English work has been devoted more largely to St Luke. The detailed examination of Eduard Meyer's theory of the two sources underlying Mark—'Disciples' source and 'Twelve' source—is carefully done, and the refutation is complete. Meyer failed to take into account the distinction between basic material and editorial 'frames.' So likewise have most of the other critics, ignoring the evidence adduced by K. L. Schmidt in his already famous *Rahmen der Geschichte Jesu* (1919)—and also observed by others, including some of the commentators. A serious defect has been the effort to carry through the 'Petrine' point of view reflected in the tradition recorded by Papias. The upshot of the whole effort, according to Grobel, is that the only 'sources' underlying Mark, apart from incidental agglutination of materials, are in ch. 13 and the Passion Narrative; as far as Mark is concerned, therefore, it is a fair field for form criticism, without reference to earlier 'sources.' It was *Mark* who put together the traditional materials, up to chh. 13 and 14–16.

English and American work is studied in the books by E. D. Burton, J. V. Bartlet (uniformly misspelled '-ett'), C. S. Patton, A. M. Perry, B. H. Streeter, V. Taylor, B. S. Easton, and others. As for the Four Document Hypothesis, Grobel will have none of it. The center of the attack is levelled against the unity and homogeneity of L, and his position is similar to that of J. M. Creed—whom however he does not mention (nor does he refer to Easton's Commentary on Luke, very important in this connection). Burton's 'Perean' source is quite properly rejected; and he concludes, upon a statistical basis, that the L-material is 'Lucan' and editorial, not derived from a special source. Nor has he any confidence in M, since the special material of Matthew is too 'Matthean' in outlook and interests. (He does not refer to A. M. Perry's 'Framework of the Sermon on the Mount,' in *JBL* liv. 2, June 1935, which is a convincing statement of evidence for *structure* in M, at least in the early part of the Gospel.)

On the whole, this chapter is the severest criticism of the Four Document Hypothesis we have seen, and it deserves the most careful consideration. Most of the criticism is objective; occasionally it is not—as when the author accounts

for my preference for the Third Gospel by 'the well-known aestheticism of the Episcopalian Church' (p. 117). What if I had expressed a preference for Matthew! One can guess the comment: 'the well-known formalism and concern for propriety of the Episcopalians . . . etc.' And he overlooks the reason for the preference of Matthew, on the part of the Church historically, viz. because it was thought to be apostolic in origin; and of John, because not only apostolic but also more 'spiritual'—as is reflected, e.g., in the order of the Gospels in Codex Bezae: Mt, Jn, Lk, Mk. But I think we can learn more from Luke than from the others—for we know him better; he is more western, Gentile, Hellenistic, modern, more broadly human, like

Our Euripides, the human,  
With his droppings of warm tears,  
And his touches of things common  
Till they rose to touch the spheres.

More than any other evangelist, whether he wholly succeeded or not, he *meant* to write history. And that also brings him closer to us.—Such a preference does not of course weigh much in criticism, let alone substantiate 'Proto-Luke' or the Four Document Hypothesis! But I only stated it, at the end of my lecture, as a private impression: 'If a final personal estimate may be hazarded . . .' (*Growth of the Gospels*, p. 173).

A useful if incomplete bibliography concludes the volume, together with an appendix on Easton's *Gospel before the Gospels* and three books by J. Sundwall, J. Finegan, and A. T. Cadoux. All in all, the work is a fine piece of incisive, telling criticism, which everyone concerned with the source criticism of the Gospels, and with the form criticism which is pressing on their interpretation to a new stage, must take seriously into account.

FREDERICK C. GRANT.

*The Pauline Epistles and the Epistle to the Hebrews in their Historical Setting.*  
By F. J. Badcock. London: S. P. C. K., New York: Macmillan, 1937, pp. 246. \$3.00.

Dr Badcock's work is primarily concerned with Pauline chronology and Pauline itineraries. The book opens with the author's outline of his position on these subjects: "Suggested Pauline Chronology" is followed by "St Paul's Travels." His exposition of these outlines moves from letter to letter of the Pauline corpus, beginning with Galatians and ending with Ephesians. A brief study of Paul and Judaism is followed by an exposition of Hebrews and of Acts.

In the Pauline chronology and route map reconstructed by the author there are no blanks, no gaps. Every smallest shred of evidence has been used, skilfully and ingeniously used, to build up hypothesis after hypothesis as to the times and seasons and places of Paul's achievements and sufferings. Not only is Paul himself supplied with a complete time-schedule, most of his companions and friends are rendered a similar service. The limits of a review would not suffice to list all the theses supported by Dr Badcock, but the following are representative. Bad news from Galatia reached Paul in Jerusalem while the

council of Acts xv was in session; by this time Paul realizes what a mistake he has made in bringing Titus to Jerusalem and sends a letter by him and Timothy (who had brought the news). The following year Paul himself published the apostolic decrees in Galatia. Luke and Titus were brothers, Gentiles of Pisidian Antioch, converted by Paul on his first missionary journey. A year of Paul's life is omitted in Acts, between 19:21 and 19:23. II Thessalonians preceded I Thessalonians. Hebrews was written in 57 at Caesarea by Barnabas, Luke, Paul, and Philip the Evangelist. The Pastorals and Ephesians were written by Paul, Titus in 55, I and II Timothy and Ephesians in 57. In 55 Paul travels from Ephesus to Crete, where he leaves Titus, to Corinth and then Nicopolis. The difference in language and style between the Pastorals and the other Pauline letters arose from the method of their preservation—Paul dictated them, and only the highly abbreviated first draft survived; years later these were written out in full by another who misread some of the abbreviations.

The richness of the ingenuity with which these hypotheses are presented is impressive; the arguments by which they are supported are seldom convincing. Take, for example, the explanation of Paul's going to Corinth from Ephesus by way of Crete in A.D. 55. While Paul is in Colossae, news reaches him which leads him to hasten his visit to Corinth; but on his arrival in Ephesus in the second half of May, he found no boat sailing directly to Corinth. This shortage was due to the fact that the pilgrim ships had swept the Aegean clean of cargo and passengers, and the next pilgrim fleet would not return until after Pentecost. In this interval of seven weeks, Paul was stranded; but—Crete lay too far to the South to be visited by pilgrim ships and did considerable trade with both Ephesus and Corinth. Therefore a ship for Cnossus was the best Paul could do. Is it, however, conceivable that commerce between Ephesus and Achaia waited seven weeks for anything? or that the pilgrim ships could make such a clean sweep of freight as our author's thesis demands?

Another dismaying example is the treatment of the Pastorals, the solution of their linguistic and historical problems by appeal to an abbreviating amanuensis and the later erroneous readings of the abbreviations. Dr Badcock believes that II Timothy was written in Caesarea, but the phrase "in Rome" (1:17) denies this. Therefore it is derived from "in Antioch," and alludes to an imprisonment of Paul in Pisidian Antioch. Any summary of the arguments for this imprisonment (pp. 155f.) would seem unfair to the author. But let us look again at the paleographical argument. It assumes that Paul's amanuensis wrote in the literary or book hand instead of in a cursive script; it assumes that each amanuensis was compelled to invent his own system of abbreviations if he took dictation; no parallels from Paul's day support any of the details of the argument.

The theses of this volume suffer further from the ignoring, or the ignorance, of much valuable and even decisive work of the past. It is almost incredible to find the medical language of Luke bobbing up once more as an accepted bit of evidence for historical argument. If any linguistic hypothesis was ever killed, that one was. When will secondary scholarship become aware of Cadbury's brilliant demonstration? Our author affirms that the Sanhedrin could not inflict the penalty of death in Jesus' day, with not even a footnote's recog-

nition of the significant dissent of such scholars as Lietzmann and Zeitlin. The "length and character" of Luke's report of Paul's speech at Pisidian Antioch leads Badcock to suppose that Luke had himself heard it. The general acceptance by scholarship of the secondary nature of these speeches is not even hinted at.

In his conclusion, the author challenges the sceptic to produce a better chronology and map before rejecting this one, or if he will not do that, to accept this one because it makes Pauline chronology easier for students to remember. But this reviewer hopes that the sceptic will reject both the challenge and the plea. And that where evidence is too scanty to support a plausible hypothesis, he will not theorize. Even though students could remember it forever, let sceptics refuse to suppose that Theophilus was converted to Christianity by the Gospel before Acts was written and that, therefore, Luke dropped the "your excellency" from the title of Acts;—that since "Luke had access to the best sources of information," Acts and Paul must be capable of being harmonized;—that one of Paul's three shipwrecks took place in 55 on the way from Athens to Cenchreæ;—that the home and travels of Onesiphorus can be reconstructed;—that the name Artemas (Artemidorus) indicates that its owner came from Ephesus;—that heresies at Ephesus "might well be expected to show an advance on those prevalent at Colossæ";—that "We have also some small indication that St Paul landed at Cnossus from his quotation from the *Minos* of Epimenides (Titus i. 12), for Cnossus was the legendary city of Minos." This volume is too heavily loaded with conjecture and untested and unsupported hypotheses to be useful to those seminary students for whom it was intended.

ERNEST CADMAN COLWELL.

*The Pastoral Epistles.* By E. F. Scott. Harper, 1937, pp. xxxviii + 183.  
\$3.50 (The Moffatt New Testament Commentary).

English commentaries on the Pastoral Epistles have thus far been notoriously inadequate, being principally devoted to over-elaborate lexicographical material, insistent arguments to prove that some foregone system of polity is assumed in the Epistles, plus fine-spun attempts to support Pauline authorship. All of this Dr Scott discards. The terminology of the Pastorals is untechnical and synonyms are used constantly without precise discrimination. The polity of the Church when the Pastorals were written was in flux, and their presuppositions do not correspond precisely to any scheme practiced today. And when Walter Lock, after a lifetime of passionate advocacy of Pauline authorship, confessed his doubts in his commentary (1924), the case may be regarded as closed. None of this useless material is retained by Dr Scott and his positive exposition is distinguished by the clarity, the sturdy commonsense and the spiritual insight that we have long associated with him. To say, then, that this commentary supersedes all others in the English language is to state a truism.

There are, to be sure, certain details that might be improved in the next edition. It is very misleading to assert (p. 30) that "among the Jews the leading men of the synagogue were known as the presbyters or 'elders.'" Jewish elders were the solemnly ordained religious officials of every organized Jewish community, and in their hands lay all authority, whether executive or

legislative; synagogue oversight was merely incidental among their duties and they were in no sense synagogue officers. Again on page 54 Dr Scott speaks of the "consecration of judges, scribes and members of the Sanhedrim." If "the Sanhedrim" here refers exclusively to the Jerusalem body—and most readers will so understand it—it is restricted unduly. The elders in every locality formed the sanhedrim of that locality and they were the only "judges" recognized by first-century Judaism. Nor is there any evidence that scribes as such were ordained in pre-Christian Judaism. When elected to a sanhedrin they were ordained elders, like anyone else; then later on, after the Pharisaic triumph, they were the only elders who were retained.

It may be thought, likewise, that Dr Scott might have fixed the place of the *Pastorals* more closely in the development of Christian polity. In treating *I Timothy* 3 he identifies the "bishops" with the elders, and treats the "deacons" as holding an inferior office. But the terminology of Clement—who has the closest affinities with the *Pastorals*—takes "elders" as the general term, including both "bishops" and "deacons." The fact was that the attempt to reconcile Jewish terminology with Greek led at first to considerable confusion.

Nor has Dr Scott quite cleared up the position held in the community by "Timothy." On the one hand we read that he is "representative of all later Church leaders" (p. 16), that the admonitions addressed to him are really "intended for all young men who were called on to take responsible positions in the Church" (p. 52), etc. On the other hand on page xxix the office of "Timothy" is treated as more or less ideal and not to be perpetuated. But no attempt is made in the commentary to decide which of the duties laid on "Timothy" are permanent and which are not applicable to the young men addressed. The question is especially important in *I Timothy* 5: 17-25, where "Timothy" has control over the elders' remuneration, receives charges against them and disciplines them. Dr Scott's exposition of the passage confirms the surface meaning; in these functions "Timothy" acts as if personally responsible (the singular number is used throughout), and not as a mere member of a body with coordinate powers. But if such be the case, "Timothy" was more than an elder like all the other elders; he occupied an outstanding position in the Church.

Now Dr Scott is of course perfectly right in contending that the "one-man episcopate" in the Ignatian sense had not yet arisen (p. 31): "Timothy" has no distinctive title and his ordination comes from the other elders (4: 14). But the natural implication of the *Pastorals* is that at least a "one-man rule" was in vogue. And from an intermediate stage like this the development of the Ignatian scheme becomes more comprehensible; *I Timothy* and the Ignatians are, after all, only about fifteen years apart and are both addressed to the same place!

In matters of detail Dr Scott's reticence in refusing to define the Gnostic background and his insistence on its Jewish elements are wholly admirable. Wholly admirable likewise is his emphasis on the anti-ascetic attitude of the writer and on his lack of interest in dogma, despite the constant recurrence of "sound doctrine" (this last phrase Dr Scott paraphrases as "healthy food"). Dr Scott is evidently very skeptical about the use of sources in the Epistles, for

the possibility is practically ignored; and he has nothing to say about Dibelius' argument for *loci communes* in the ethical lists. Nor does he discuss the attractive possibility that in I Timothy 1 verses 3-11 and 12-17 have been transposed.

In I Timothy 1:4 the "genealogies" are explained as "mythical histories." 1:15: "we cannot but feel that the self-abasement is morbid and unreal." On 2:12 the anti-Gnostic reaction might have been mentioned as perhaps the chief factor that led to the subjection of women. "Husband of one wife" in 3:2 is "not re-married," although "perhaps the meaning simply is that a bishop must show an example of strict morality." But does not the almost verbal parallel in Tacitus Onosander show that the phrase means no more than "married"? In 3:11 the "women" are deaconesses. On 3:13 the "good standing" is rightly stated to have nothing to do with possible promotion to the "episcopate." But a note might have pointed out that very shortly the deacons were to become much more important than the "bishops." "Angels" in 3:16 is explained in the conventional sense; the result is not satisfactory. Not enough Jewish background is given on 4:5; this passage, of the utmost importance in the early history of Christian worship, should have been treated at greater length. "Word of God" is taken to mean "Scriptural grace," with no reference to Genesis 1:31. "Exercise" in 4:8 means gymnastics, not asceticism. On 4:13 is it right to cite Justin as evidence for practices at the time when the *Pastorals* were written? On 4:2 for later testimony about the widows reference should have been made to the very full treatment in the *Didascalia*. 5:22 refers to ordination, not to absolution. The present place of 5:23 is defended. In 6:12 the "good confession" was made at ordination, not baptism. But is there any evidence for "ordination-confessions" anywhere? In 6:14 the "commandment" is the "whole duty of Timothy."

In II Timothy 1:12 the deposit is that which is committed to Paul, not to God. In 1:13 and 2:15 Moffatt's translations are accepted, "model yourself on the sound instruction you have had from me" and "rightly handling the word of the truth." Does not the awkward figure in 2:20 arise from the fact that Hymenaeus was not yet excommunicated when II Timothy was written? In 3:15 the peculiar use of "writings" rather than "scripture" is made to include apocrypha, pseudepigrapha and perhaps portions of the New Testament as well. "Parchments" in 4:13 is explained, following Moffatt, as "my papers," including Paul's certificate of Roman citizenship.

Apart from Dr Moffatt no other commentator appears to be named in this book. And—a curious fact—there is no bibliography at all.

BURTON SCOTT EASTON.

*The Apostolic Preaching and its Developments.* By C. H. Dodd. London: Hodder and Stoughton, 1936, pp. vii + 240 + 1 chart. 5s.

A few years ago Professor Dodd contributed a memorable article to the *Expository Times* (June, 1932, 'The Framework of the Gospel Narrative') in which he pointed out the similarity that exists between the structure of the Gospels and the examples of early Christian preaching found in the first half of the Book of Acts. He has now developed the theme in three lectures de-

livered at the University of London and shows that the analogy holds good for much more than such a superficial matter as the arrangement of material. The whole outlook of the *Marcan* gospel, for example, is that of the early Christian *kerygma*. Matthew and Luke represent side-tracked lines of development, but the Gospel of John carries on both the Marcan formulation and the Pauline re-interpretation of the primitive *kerygma*.

The book also develops the theme of the author's recent *Parables of the Kingdom*, viz. that the distinctive feature in our Lord's preaching of the Kingdom is its present actuality; it is an eschatological kingdom, but it is no longer in the future, it has already begun to arrive. Professor Dodd shows how this fundamental principle of 'realized eschatology' underlies the preaching recorded in the first half of Acts, and the presentation of the gospel in Paul, Mark, and John. Matthew, on the other hand, exemplifies the resurgence of futuristic eschatology which reaches its climax in the sub-Christian Apocalypse of John.

The thesis of the book is a fascinating one, but it raises a question in the mind of at least one reader, and provides no answer to it: How far do the speeches in the first half of Acts reflect, not primitive tradition, but rather the author's reconstruction of the early Christian message upon the basis of the Gospel of Mark with which he was already familiar? The evidence for the existence of Aramaic traditions underlying the sources in the first half of Acts is apparently reliable—quite apart from Torrey's theory of one specific Aramaic document underlying the whole of what he calls 'First Acts.' Moreover, the literary formulation of these speeches is in a style and terminology not entirely the same as those of the author—the theology of the sources in 'First Acts' is not quite identical with the theology of St Luke. However, just as in the case of the document 'L' in the Gospel of Luke, some of these blocks of tradition have crumbling edges—like the bottom courses of the city wall at Chester, laid by the Romans. It is difficult to see just where the source leaves off and Luke the editor begins: and this is just as true of the sources of Acts as it is of 'L' in the Gospels. Since these blocks of material are the foundation stones of Dodd's thesis it is extremely important that they should be examined with the greatest care.

The book concludes with a paper on 'Eschatology and History' read as the presidential address to the Oxford Society of Historical Theology in October 1935. The chart at the end displays the *kerygma* in Acts as paralleled in Paul.

The book will certainly delight Professor Dibelius, for it draws a very clear and sharp distinction between *kerygma* and *didachē*.

FREDERICK C. GRANT.

*Our Translated Gospels: Some of the Evidence.* By Charles Cutler Torrey. Harper, 1936, pp. ix + 172. \$2.25.

It is becoming generally recognized, today, that in spite of the exaggerations of earlier scholars, who spoke of Biblical Greek as 'the language of the Holy Ghost,' a peculiar Jewish-Greek tongue not known outside the Bible, there is nevertheless something unique about the language of the N.T., and especially of the Gospels, not to be wholly explained by the parallels found in Egyptian papyri. "The New Testament documents were, no doubt, written in a language

intelligible to the generality of Greek-speaking people; yet to suppose that they emerged from the background of Greek thought and experience would be to misunderstand them completely. There is a strange and awkward element in the language which not only affects the meanings of words, not only disturbs the grammar and syntax, but lurks everywhere in a maze of literary allusions which no ordinary Greek man or woman could conceivably have understood or even detected. The truth is that behind these writings there lies an intractable Hebraic, Aramaic, Palestinian material. It is this foreign matter that complicates N.T. Greek." So Hoskyns and Davey, in *The Riddle of the New Testament*, second edition, 1936, p. 24. And Fiebig might be quoted to the same effect, in the Preface to his *Erzählungsstil der Evangelien* (Leipzig, 1925): "The Hebrew-Aramaic shines through the Greek. . . . How anyone can hope to understand the N.T., and especially the Gospels, scientifically, without study or knowledge of Hebrew-Aramaic, is to me quite incomprehensible. . . . Anyone who, like Luther, has once caught a glimpse of the beauty of the Hebrew, and has come to recognize how it opens up a fundamentally important perspective for the interpretation of the Gospels, cannot help but inquire, again and again, regarding the Hebrew-Aramaic original of the traditions they contain."

It is this inquiry which lies at the basis of Dr Torrey's *The Four Gospels* (1933) and now of his further defense of his thesis in the book before us. For the inquiry has led Dr Torrey to the thesis that not only were the evangelic traditions originally in the Aramaic language, but also the written Gospels, all four of them, and were translated out of Aramaic into Greek by somewhat slavish literalists who nevertheless often enough misunderstood the Aramaic originals; hence by a retranslation of the Greek Gospels into Palestinian-Jewish Aramaic of the first century we are able to recover the original meaning of more than one passage; and this Dr Torrey did, later translating the Aramaic into English, in the volume published in 1933. Into the controversy provoked by that publication it is now, fortunately, too late to enter. It seems to be possible to distinguish between the retranslation of certain obscure passages into Aramaic, resulting in their complete elucidation, and the theory of Aramaic Gospels which Dr Torrey bases upon this phenomenon. Of the soundness and vast range of his scholarship there can be no question—it is easily on a par with that of the late Julius Wellhausen, in the same field. Opposition to Torrey's theory should not blind us to the greatness of his contributions to exegesis: he actually provides more retranslations than Wellhausen or Dalman have proposed—and their proposals have always been treated with thorough respect. Many of the obscurer passages in our Gospels are thus cleared up: e.g. Mark 9:49f, "anything spoiling is salted; have salt in yourselves, and hand it on one to another" (p. 11). Or Matt. 5:32, "any one who divorces his wife on any other ground than that of fornication, [and marries another,] commits adultery with her" (p. 16). Or Luke 12:49, "I came to cast fire on the earth, and how I wish that it were already kindled!" (p. 31).

On the other hand, (1) there are other passages not so obscure as Torrey assumes, and not in need of retranslation (e.g. Luke 1:66), while (2) some are no less obscure after retranslation (e.g. Mark 9:12); (3) some lack that

quality of intrinsic probability which alone would be their sufficient support—they do not 'click,' in the manner which Torrey himself has led us to expect with many of his conjectural emendations of Old Testament passages; (4) some can be explained and cleared up from the present textual apparatus of variant readings (MSS and Vss), without recourse to retranslation; (5) and even though retranslation clears up a large number of passages, it does not follow inevitably that Torrey's theory of original Aramaic Gospels is sound. In fact, the best solution is not his early dating of the Gospels, on the theory of their composition in Aramaic and later translation into Greek, but the Form Critical one of stereotyped oral tradition (of course in Aramaic), which different persons translated at various times—*h̄ermēneusen d'auta h̄os ēn dunatos hekastos*, as Papias says of Matthew's *ta logia* in the 'Hebrew dialect.' As my friend Professor Sherman Johnson of Nashotah has pointed out (in private correspondence), "where his conjectures ring truest and most naturally the passages in question belong either to *Q* or *L* or to the oldest pericopes in *Mark*—in almost no case to the editorial framework." And he adds, quite justly, "This suggests that Torrey et al. are paving the way to more significant work."

Some of the retranslations, I have remarked, are unnecessary if the variant readings (in Greek MSS and in the early versions) are taken into account. WH (the basis of Torrey's retranslation) is now almost sixty years old. Much water has flowed over the dam in the meantime. W, Theta, the Sinaitic Syriac have been discovered since 1881—not to mention the papyri. We now recognize, e.g., that the combination D it Sy\* is in many passages equally deserving of consideration along with Aleph and B. Torrey's supposition that D etc. reflects the influence of a corrective Aramaic tradition is unnecessary except upon the assumption of the existence of a 'Neutral' text. Instead of D etc. being influenced by Aramaic, D etc. are nearer, at many points, to the Aramaic of the original tradition just because they are nearer to the readings of the autographs.

FREDERICK C. GRANT.

*Die katholische Kirche des Ostens und Westens.* By Friedrich Heiler. Bd. I. *Urkirche und Ostkirche.* Munich: Ernst Reinhardt, 1937, pp. xx + 607. M. 13.

Friedrich Heiler is one of the outstanding interpreters of ecumenical Christianity to our generation. To him the Catholic Church is the correlative of the Gospel; the name *Catholic* a badge of honor which any right-thinking Christian ought to be proud to wear. He insists that "Evangelical Catholicism" is no unrealizable Utopia; but, as many stirrings of today indicate—*Faith and Order*, *Life and Work*, the progress of Anglo-Catholicism, notable tendencies in both Lutheran and Reformed Protestantism, the striking movements of renewal within the Roman Church—a "God-willed goal toward which today all Christian churches are striving." Fifteen years ago Heiler's *Katholizismus, seine Idee und seine Erscheinung*, depicting lovingly yet objectively the mingled glory and blemishes of Western Catholicism, attracted widespread attention. In his *Vorwort* to the present work Heiler reviews the divergent criticisms uttered upon his earlier book, now long out of print. With his ecumenical convictions

unshaken, and his mastery of the subject deepened by added years of study, he now embarks upon a three-volume project which is nothing less than a circumstantial survey of historic Christianity in its oriental as well as its occidental expressions. Throughout his method is historical-critical, utilizing the findings of Biblical scholarship and *Dogmengeschichte*; yet his interpretation is everywhere conditioned by his firm belief in the inevitability of the Church. If the *Una Sancta* exhibits stains and shadows, the cause of Christian charity is nowise served by veiling or ignoring them, nor will reunion be one step advanced by closing the eyes to unpleasant realities. A passionate lover of the *corpus mysticum*, Heiler is seeking to break down the wall of ignorance and prejudice which separates us from one another, that through better understanding mutual respect may be born, and so the way opened for the realization of our Lord's prayer, *ut omnes unum sint*. Viewed as a contribution to the cause of unity the work is both important and—even though as yet incomplete—singularly opportune on the eve of this summer's conferences at Oxford and Edinburgh.

The Introduction to the first volume traces the history of the term *Catholic*. Heiler reminds us—what ought never to be forgotten—that the Reformers honored and claimed that name, and resisted all Roman attempts to exercise a monopoly with respect to it. If the word connotes both universality in space, and soundness, fulness of Christian truth, if it stands for all that is normative in our religion, it can not be surrendered without impoverishment. Its opposite is in one sense *local* (or *provincial*); in the other, *heretical*. Abandoned in the period of the Enlightenment, the honored name of *Catholic* is today being reclaimed over wide areas of historic Protestantism. Once again—happy omen!—we are coming to think ecumenically.

Some hundred pages are devoted to the evolution of the Catholic Church, which Heiler regards as in a sense anticipated in Judaism and certainly implied from end to end in the New Testament. "So ist das Neue Testament die Urkunde der katholischen Kirche. Es ist unmöglich katholische Kirche und Neues Testament einander entgegenzusetzen . . ." (p. 94). This line of interpretation, even if obviously conditioned by the author's 'churchy' philosophy, is a wholesome corrective of certain expositions of early Christianity that have appeared of late.

The bulk of the volume is taken up with an elaborately rubricated analysis of the Eastern Orthodox and the separated churches of the East: history (very brief), polity and law, doctrine, sacraments and sacramental theology, liturgy, monasticism, mysticism and popular piety. Here is a rich mine of accurate information concerning the millions of our fellow-Christians in the East, about whom our ideas are mostly vague or inaccurate. Heiler's exposition is guaranteed by such eminent authorities as Prof. Arseniev. Again and again we are reminded that, with all its shortcomings, Orthodoxy is by no means the dead or decadent thing the superficial judgment of the West has too often pictured it to be. Similarly, in the sections on the Nestorian and Monophysite (Jacobite, Coptic, Ethiopic, Armenian) churches, Dr. Heiler summons an array of Orthodox and Roman Catholic scholars to witness that their heresy is today no more than technical. The Nestorians apart, Eastern Christianity everywhere shows

a monophysite tendency; and the mystical cast of its piety differentiates it sharply from the 'practical' West; but Heiler rejoices to find evidence that the evangelical note has never been lost, even where obscured by forms of thought and practice strange to us occidentals.

Of the volumes to follow, the first will deal with Roman Catholicism and the Uniats, the second with the "Romefree" Catholic churches of the West and the several Catholic movements in Protestantism. When the work is completed we shall have a detailed and reliable set of plans and specifications of ecumenical Christianity in its various present-day forms. What a pity there is no ecumenical language in which such a work as this could be written!

P. V. NORWOOD.

*Man's Search for the Good Life.* By A. Eustace Haydon. Harper & Bros. New York, 1937, pp. viii + 269. \$2.50.

The "Chicago school" of writers upon Comparative Religion have made us familiar with the conception of religion as being an institution humanly originated for the conservation of social values, with or without a supposed supernatural reference. As applied to history these religious pragmatists ordinarily conceive that religion was characterized by some sort of supernatural reference at the start; that it was born with a cult. The point upon which they insist is that this supernaturalism was illusory, that it is now outgrown, and that religion must and should recognize its purely humanistic status.

Here is a writer, however, who holds that early religion was not supernaturalistic at all. He contends that primitive animism did not involve awe, and that its rites were not propitiatory nor invocatory. The savage was very ceremonious. Everything that he did was done formally and was accompanied by play-acting. He was ceremonious in his dealings with men and he behaved in like manner toward his animated trees, rocks, and stars and the ghosts of the dead. His "religious" rites and tabus were deliberately devised to obtain the satisfaction of his "desire-drives." "They were the continuation in a more complex social form of the struggle to secure from the material world the values which make life good. . . . All the elaborate structures of thought and ceremony of the later ages are successive refinements of the original theme" (pp. 82-3).

In course of time, we are told, this primitive and estimable matter-of-factness became corrupted by the intrusion of the notion of the supernatural. (How this could intrude he does not explain.) Gods were first many, then one. But the more exalted the idea of God became the greater hindrance it presented to the search for the good life. It diverted men from their early naturalism and from the effort to produce a paradise on earth and beguiled them with the ideal of a heaven in the next world. Philosophy is worst of all, a mere spinning of cobwebs. At long last we are getting away from all this. We are returning to the world-view of the savage and coming back to earth. With the help of modern science we now have a chance to succeed where he failed. The achievement of the "good life" is within reach. "Modern science will use the method of science and the technique of all the sciences to secure a progressive realization of man's ever-changing desires" (p. 254).

The first two chapters are a useful résumé of various theories of religious origins put forward since the beginning of the Seventeenth Century. All of them, however, the writer dismisses as futile, because they started with the mistaken assumption that primitive religion had to do with the supernatural. It is, he says, immaterial whether totemism, phallism, fetishism, or some other type, came first; since none of them is primitive. All are but different ceremonial forms invented and used to conserve desirable social ends.

Of course, this makes the origin and history of religion a very simple affair. If this theory is accepted *a priori* and without demonstration (and demonstration is entirely lacking in the present book) there is not much more to be said. Not much more is said. The informational content is confined to the first two chapters. The rest is panegyric.

CHARLES LEMUEL DIBBLE.

*Living Religion.* By Hornell Hart. New York: Abingdon Press, 1937, pp. 260. \$1.50.

A Congregationalist by inheritance, a social worker by profession, and a Quaker by conviction, Dr Hart comes to the study of prayer with a rich background. His book presents a technique for meditation by which a person lays his problems before God and considers them in the light that comes from God. "The growth process of the universe," says Dr Hart, "operates also in the inner world. Given full opportunity, it will take hold of any problem, and will bring out of it a creative solution." In successive chapters the book discusses a number of personal and social problems and indicates the way in which these creative solutions can be achieved.

Dr Hart's emphasis on the importance of bringing the forces of personal religion to bear on concrete problems is valuable especially when so many people—even church-going people—live so much on the surface. The Catholic mystics, however, know the deeper truth. Their goal is complete surrender of the self to the will of God. After all, to meditate on one's problems, one has to start with one's self. In contrast to this there is a certain value in the objectivity that is gained by the traditional method of taking as material for meditation some passage of Scripture or some theological truth. But whether we start with the formal type of meditation or not we come back to our own problems before we get through, and if they are to have any abiding solution it will have to come from God. Certainly if more people faced their problems as Dr Hart suggests the problems that we all have to face would be much fewer and simpler.

CHARLES L. STREET.

*Worship.* By Evelyn Underhill. New York: Harper, 1937, pp. xxi + 350. \$3.00.

During recent years the revival of interest in worship has given rise to a broadening stream of literature, no small part of it coming from churches in which the didactic has eclipsed the liturgic. Individuals and groups lacking in traditions of stylized worship are studying the classical liturgies, ancient and

modern, to learn what they have to teach as to the techniques of worship, or to reclaim a heritage long ago discarded and now seen to be by no means paltry. Where the liturgical tradition has persisted historic forms of worship are being scrutinized anew to discover the religious values they enshrine—and how they may be improved or supplemented. Our concern today is not so much with the details of liturgical structure as with the spiritual realities the liturgies express. So far as these explorations disclose points at which the worship-forms of other churches are rich where our own are deficient, useful work is being done both in showing how our own worship may be enriched and in preparing the way for the ultimate reintegration of Christendom.

By her reverent religious spirit, her rare catholicity of judgment, and her intimate acquaintance with the classics of devotional literature, Miss Underhill is qualified beyond most of her contemporaries to discover the religious values in Christian worship, in all its wide range from Catholic high mass to the silence of a Friends' meeting. Her book is far from being merely informative—though it is emphatically that; it is one to lift the reader's heart to God in adoration while at the same moment driving him to his knees in meditation. Not often is worship treated in so worshipful a spirit!

The first part of the volume considers the philosophy, psychology, and religious function of worship, defined as "the response of the creature to the Eternal." The discussion is marked by depth of penetration and wealth of illustration. Since the creature is no disembodied spirit his adoration must find expression in outward acts and ritual patterns, in signs and symbols, in sacrament and sacrifice. But, since the character of worship is always determined by religious belief, Christian worship is more specifically defined as "the total adoring response . . . to the one Eternal God self-revealed in time." Its foci are the Trinity and the Incarnation. "This adoring response is full of contrast and variety; and has a span which stretches from the wordless commerce of the contemplative soul with 'that which has no image' to the most naive expressions in popular belief." The personal and the social, the subjective and the objective, the transcendental and the incarnational, are complements of each other. Bible and Eucharist—"the uttered Word and the living Presence"—are the double foundation of our worship. The choir office is built upon the one as the eucharistic liturgy is built upon the other. Because she is a Catholic in her thinking, Miss Underhill refuses to oversimplify the significance of the Eucharist; it is at once adoration and thanksgiving, a memorial of the Passion, a truly sacrificial rite, the Church's great intercession, a mystery of the Presence, a heavenly feeding. Miss Underhill's treatment of this matter should be compared with that in Brilioth's *Eucharistic Faith and Practice*; the comparison will bring out sharply the differences between Anglican and Lutheran eucharistic theology.

The second part of the book is mainly historical, tracing Christian worship from its roots in Temple and synagogue, through the time of the early Church, through the evolution of Catholic cultus—"the great central tradition of the Christian Church, which has continued under a stylized form, and has developed under historical pressure, the essential elements of the primitive cultus; centered upon the self-revelation of God to man by the incarnation of His

Word, and the continuance of that revelation through the sacramental life of the Church." The contrasting ethos of East and West as expressed in the domain of liturgy is admirably stated. The influence of the mystery-cults upon the Christian liturgy is frankly, if all too briefly, recognized. The liturgical reconstructions of the churches of the reformation are treated with sympathetic insight. The (Presbyterian) Church of Scotland is generously and soundly regarded as "no mere Protestant creation of the sixteenth century." The same might well be conceded to some, at least, of the Evangelical churches on the continent.

The chapter on the "Anglican Tradition" is packed with ripe wisdom. The Prayer Book is the product of English temperament and historical circumstances operating to remould the traditional Christian cultus. At one point Miss Underhill's earlier studies have enabled her to make a really unique contribution. She notes that "eucharistic devotion seems never in England to have had the primacy to which it attained in other parts of the Western Church. . . . The vernacular writings of the English Catholic mystics are curiously devoid of eucharistic references, but . . . abound in Biblical citations and concrete moral demands." Richard Rolle and Walter Hilton are cases in point. May not this racial devotion to the Scriptures and the Psalter account in large measure for the place of honor occupied in the worship of the English Church today by the Bible-centered choir offices as reconstructed (or reformed) in the sixteenth century? This is a phenomenon without parallel elsewhere.

At once devout and scholarly, definite in its convictions and generous in its appreciations, Miss Underhill's *Worship* is a book to be not only read—but to be prized highly for its bracing effect upon the soul.

P. V. NORWOOD.

*European Civilization: Its Origin and Development.* Ed. by Edward Eyre. Vol. V. *Economic History since the Reformation.* Oxford University Press, 1937, pp. 6 + 1328. \$7.50.

This is what our English friends call a collective work. It is appearing in seven volumes which trace the history of European civilization from prehistoric man down to modern times. The preceding volume deals with the Reformation, the present one with the economic history of Europe since the Reformation. Volume VI will deal with political and cultural history during this period. The final volume will deal with the relations of Europe with non-European peoples.

Part I deals with the coming of the economic state. Margaret James writes of the effect of the religious changes of the 16th and 17th centuries upon economic theory and development. Here, of course, we come face to face with the question of Protestantism and Capitalism, and the influence of Professor Tawney is quite evident. The author quite justly notes that Weber's thesis (of the dependence of modern capitalism upon Calvinism) "has been criticized from various quarters and at least one point seems to emerge clearly from the discussion—that the origins of capitalism are complex and diverse, due to changes in economic fact as much as to change in economic outlook; and, in the mental and spiritual sphere alone, drawing their inspiration from more than one source. . . . But most of Weber's critics allow that there was, at some points and in

some times and places, a connexion between the Calvinist outlook and modern capitalism. Sanctification rather than creation was the rôle played by Calvinism in the development of what has been called 'the modern business ethic.' But even so modified a rôle was far from being intended or foreseen by Calvin himself, and was not conspicuous at Geneva or anywhere else where the original ideal was put into something like effective practice" (p. 55).

The author notes that 'the English Church did not surrender its position at the first onslaught of the new creed of rationalism in the 17th century' (p. 72), but 'it seems probable that, in any case, the English Church would have fought a losing battle against the new forces which were arrayed against its social teaching' (p. 74). Of course, neither Anglicanism nor Dissent gave up the attempt to control economic life solely because of the difficulty and unpopularity of the task (p. 108); but it must be clear to any student of modern history that the Church has simply retreated on this front through generation after generation, and that it is now trying to rally a line which has been pretty sadly broken through. It is no use saying that Protestantism is responsible for modern capitalist industrialism; the two have certainly been congenial but it is difficult to maintain that one is the cause of the other. The individualism which Protestant theology has encouraged may be viewed either as a result of modern industrialism (in a certain class!) or as one of the underlying causes of the Protestant revolt. On the other hand, the true cause probably lies deeper. The past four centuries have seen a growth and enlargement of the human spirit in certain directions, its starvation and stultification in others. Both Protestantism and capitalism are external manifestations of this inner change and as the difficulties of each are becoming more and more obvious it must be the clearer that the cure lies in fundamental change and redirection, in other words, remotivation of man's aims.

Other chapters in this part are Montague Fordham's discussion of European peasantry 1600-1914, R. R. Enfield's essay on European agriculture since 1750, Arthur Bernie's 'The Growth of Industry from the Later Middle Ages to the Present Day,' and Professor A. M. Carr-Saunders' 'The Growth of the Population of Europe.' These are all fundamental studies which deserve careful attention on the part of Christian sociologists of the present time.

Parts 2, 3, and 4, dealing respectively with the growth of banking, finance and monetary institutions, modern sociological theories, and the modern state, are really subsidiary to Part 1 which is basic. The volume concludes with a study of naval and military developments since the middle ages—including a mapped study of German advance and retreat on the Western Front, and with a chapter on internationalism, by Richard O'Sullivan.

FREDERICK C. GRANT.

*What is the Faith?* By Nathaniel Micklem. Nashville: Cokesbury Press, 1937, pp. 9 + 224. \$2.00.

This book, written by the Principal of Mansfield College, Oxford, is an attempt to define the Christian faith. The author makes it perfectly clear that he is concerned with Theology and not Apologetics. He is writing to tell us what, as a matter of fact, the content of our faith is, independently of the ques-

tion as to whether we shall accept it or rule our lives by it. To be sure, he never thinks of denying that it is his faith. There is one passage, moreover, which shows that Dr. Micklem is sincere in his objectivity though this is combined, at the same time, with a deep personal conviction. "If I should cease to believe (which may God in His mercy avert!) I should be sensible of the darkening of all the lights of heaven, but I should not have to rewrite what I have written; I should still feel bound to declare, 'This is the Christian faith, though I (God help me!) can no longer believe it.'"

The book is divided into two parts. In the first part, *The Nature of Dogma*, the fundamental distinctions between revelation, dogma, and theology, so necessary for clarity in respect to a definition of the faith, are clearly drawn. "Revelation is the act of God opening our eyes to behold His glory in the face of Jesus Christ"; Dogma is "the story of the mighty acts of God," it corresponds to the "affirmations which we are bound to make when we attempt to express the logical and spiritual implications of revelation"; Theology is the systematic attempt to relate dogma to the whole of knowledge and to preserve it in the form of explanation or philosophical expression. Now Christian Dogma is objectified in revelation and in the Church. It is given in revelation as the self-disclosure of God in purposive activity. Its fundamental purpose is to describe how God "acts." Dogmas present to us the "story" of God in action. Christian truth is summed up in the dogma of the Incarnation. From it are necessarily derived other dogmas, among which are the Trinity, Creation, Redemption, the Resurrection, the Atonement and the Church. The second part of the book considers these in order.

We find, then, that for Dr. Micklem the faith is a body of beliefs, such as those contained in the Apostles' Creed, beliefs in the Creation, the Trinity, the Incarnation, the Resurrection, the Atonement, and the Church, and that all are vital elements in the "story" of God; and to constitute oneself a Christian, one must believe the whole story.

This is a stimulating and challenging book. It is to be hoped that it will be read by many. At a time when many are seemingly impressed by the apparent vagaries and uncertainties of much theological thinking, it is well to be reminded just what our traditional faith is, lest in our deep concern to make it "reasonable" to a questioning public, we forget or slight any of the factual bases upon which all our interpretations of it must finally rest.

PAUL S. KRAMER.

*The Christian View of Man.* By J. Gresham Machen. Macmillan, 1937, pp. vii + 302. \$2.50.

This is a second series of radio addresses concerned, according to the title, with Man, but really having as much to say about God as about its proper subject, if we judge by the title.

The viewpoint is, first of all, that of literal inspiration, and of what we may term bibliolatry; this is generally maintained, but not when the author fails to find in Holy Scripture what he seeks, for "If that is not said in so many words in Scripture I do maintain that the theologians are right in holding it to be very clearly implied" (p. 190). So, after all, we must fall back upon private judg-

ment, even in the interpretation of Scripture. Secondary to the Bible alone is the Shorter Catechism, to which appeal is often made.

From beginning to end the work is Calvinistic, rigidly so. Men "are dead in trespasses and sins and are under the just wrath and curse of God" (p. 10). Any theory which rejects Divine foreordination "dethrones God" (p. 34), and "really involves the abandonment of a theistic view of the world" (p. 34). There are no exceptions; "even the sin of man was brought to pass in accordance with the counsel of God's will" (p. 192). Men "are not predestined to salvation because they believe, but they are enabled to believe because they are predestined" (p. 71). Men are totally depraved as they share in the results of Adam's fall; "all mankind, since the fall, are totally corrupt and totally unable to please God" (p. 289), since they bear "the imputed guilt of Adam's first sin" (p. 271).

As a whole the work is a valiant—though in the judgment of the present reviewer sometimes a rather trivial—defence of an outworn theology, that of Calvin and, in America, of the Hodges and B. B. Warfield. To Catholics certainly and, we think, to most Protestants, it will seem as a museum piece, or, perhaps, better fitted to occupy a position in a chamber of horrors. We may commend what is said in condemnation of a popular modern view—that men "wrongly interpret the text 'God is love' to mean that God is only love and that God exists for the benefit of His creatures; . . . that God's chief end is to glorify man" (pp. 48–49). But, at the same time, we may well ask if this overstressing of the single attribute of love, this development of humanism, is not largely due to reaction from the characteristic teachings of the system which the late Dr Machen so strenuously maintained? The system for which he, by the way, quite erroneously claims the support of S Augustine.

F. H. HALLOCK.

*Psychology and Religious Origins.* By T. Hywel Hughes. New York: Scribner, 1937, pp. 8 + 240. \$2.25.

Anyone desiring a fascinating general introduction to the study of the Psychology of Religion, written by a Christian thinker, should read this book. It can be warmly recommended as one of the best and sanest presentations we have seen. The introductory chapter, discussing briefly the values and limitations of Psychology as a science, is finely done. The Behaviourist and Psychoanalytic schools, the author contends, in their efforts to make Psychology scientific, really destroy its distinctly scientific character, since they often distort the data under consideration and ignore many elements which belong to the total state of consciousness which they are attempting to examine. The subject matter of Psychology is such that it is impossible for it ever to become an exact science in the same sense as physics or astronomy. There is always an unpredictable element in human consciousness and behaviour, which makes this impossible. The author pleads for a full consideration of the admittedly assured results of psychological study, for he believes that "there can be no final contradiction or opposition between the ascertained and proven results of psychological research and the assured faith of religion."

The first chapter of the book deals with the relation of Psychology to Religion, in general. This is followed by a discussion of the various theories of the origin of Religion. "Religion springs from the whole of man's personality, and must be based on that which is distinctive in his being" (p. 67). The persistent attempt of psychologists to base Religion on some one aspect of human nature is strongly opposed. Religion is the "reaction of man's whole being to the environment taken in its entirety." Chapter III, naturally suggested by the preceding, deals with the theories of the Nature of Religion. "Religion, in the final issue, is the experience in which the deep in man goes out and meets the greater deep of the Spirit of the World. It is the fellowship of the finite spirit with the Great Spirit from Whom it comes and in Whom is its home" (p. 87).

The remaining chapters deal with the rise of religious ideas; the Idea of God; of Worship; of Sacrifice; and of Immortality. In all his discussion the author outlines clearly the various views, analyses them carefully, and judges them fairly. The fully Christian point of view of Dr Hughes is of course emphasized throughout, and this, in fact, makes the book of greatest interest and value to Christians. "In reality, he concludes, of all the facts of the world, religion is the most natural fact for man. But it is never merely natural in the sense which rules out the supernatural activity of God" (p. 202).

There is appended to the book a valuable working bibliography for each of the chapters, to assist those who might desire to follow up the study of the subject in greater detail.

PAUL S. KRAMER.

*The Nature of Religious Experience: Essays in Honor of Douglas Clyde Macintosh.* New York: Harper, 1937, pp. xiv + 244. \$2.50.

Two years ago in a course of lectures on "Present Trends in Theology" this reviewer ventured the statement that the most characteristic work in theology produced in America this century was D. C. Macintosh's *Theology as an Empirical Science* (first published in 1919). In this work Professor Macintosh attempts in an elaborate way to apply to theology the scientific method. He attempts to exhibit theology as an empirical science. And the enterprise hangs on his interpretation of religious experience as closely analogous to experiment and experimental conclusions and implications in science. Involved in this interpretation is a theory of religious knowledge which in turn is grounded in a more general epistemology, to which is given the name *critical monism*. It is thus a certain position with regard to knowledge which gives Professor Macintosh his special importance in philosophy, philosophy of religion, and theology.

In the volume under review, *The Nature of Religious Experience*, we have a series of essays by eleven students of Professor Macintosh. The point of unity in the volume is not the content of the essays, or the general position even of the several essayists, but the problem to which they address themselves, viz. what is religious experience?, and what is the starting-point of an adequate theology? Thus in varied ways these pupils of a distinguished teacher record

their agreements with and criticisms of his basic doctrine of religious knowledge, with all that it implies for theology.

The criticisms, on the whole, overshadow the agreements and, at the same time, are widely different. Indeed it is not too much to say that the eleven essays of this volume in their ensemble are a microcosm of the confusion and strife of tongues which reign in the American theological scene. Nonetheless we need to know this scene; and *The Nature of Religious Experience* is a contribution of notable importance to the description of its background as well as to the understanding of current tendencies.

Some of these tendencies, as is well known, are radical and powerful. Two such are exemplified in essays V and VI, which have in addition a particular interest as being the work respectively of the brothers Richard Niebuhr and Reinhold Niebuhr. The first, entitled "Value-Theory and Theology," contains a devastating attack upon valuational theology, which, as Professor Niebuhr says, has been a main line of theological theory since Kant. Even self-confessed empiricists like Macintosh and still more Wieman have not really emancipated themselves from the value approach; their theology, like that of Schleiermacher and Ritschl, comes under the condemnation that 'it has not inquired into the actual workings of God, irrespective of human wishes or ideals, but has defined or analysed his nature and functions in terms of a human value system.' At the same time the effort is made to stop short of Barthianism, by distinguishing between the denial that religion is in any sense 'an affair of valuation' and the assumption that 'such valuation must or can be made on the basis of a previously established standard of values.' In other words the absolutely prior thing is the experience of God.

Reinhold Niebuhr writes on "The Truth in Myths." There is nothing in this essay that will be new to students of his writings, but in it he concentrates as nowhere else on the idea that myths like creation, the fall, and 'the Cross in Christian faith' represent the deepest spring of religious truth. This essay is striking as marking the widest gulf between the position of teacher and pupil displayed in the volume and as containing in contrast to the whole attitude of the teacher a virtual declaration of religious independence (i.e. with respect to science and modern culture).

Three other essayists who may be singled out for specific mention are G. F. Thomas, J. S. Bixler, and R. L. Calhoun. The first, who writes on "A Reasoned Faith," moves through valuable critiques of Macintosh, Tennant, A. E. Taylor, and Le Roy to the conclusion that 'while religious faith is intuitive in origin, it must be developed and supported by philosophical analysis of nature and man.' The second, in a learned paper in which he draws on the German phenomenologists, answers the question, "Can Religion Become Empirical"? in the negative. 'The teleological proof cannot take the place of the ontological.' The third, in an essay entitled "The Semi-Detached Knower," defends from an epistemological standpoint the traditional conception of man as a substantial self, not to be identified with a process or with any object and at the same time existentially other than God. This is one of the stiffest essays in the volume, but is a brilliant treatment of a subject which is of fundamental importance to Christian theology.

The six remaining essays vary in merit and in two or three cases fall below the level of the book as a whole in interest and vitality. But without question *The Nature of Religious Experience* is a work which no serious student of religion, especially in America, can afford to neglect.

CHARLES W. LOWRY, JR.

*God and Man's Destiny.* By Hartley Burr Alexander. Oxford Univ. Press, 1936, pp. v + 235. \$2.50.

This book bears the subtitle "Inquiries into the Metaphysical Foundations of Faith." It consists of nine chapters, the most suggestive of which are "The Now and the Eternal," "Drama as the Cosmic Truth," "The Presence of God," "God's Body," "Science and Embodied Life," "The Mystic Way," and "The Last Architecture." The author's central thesis is that to apprehend the real meaning of life one must turn to consider not the quantitative measurements of science nor the static conceptions of any rationalistic philosophy but rather all those moral experiences which are and have been the products of goodness and nobility of character. Both philosophical wisdom and scientific analysis furnish merely a description of the physical aspects of the world-process but give no account of the inner meaning of the world's life. The philosopher and the scientist may produce an accurate picture of man's physical nature but neither of them can tell us of the significance of man's activities. Another category must be found to unravel the significance of life's realities, i.e. Drama. The world process must be considered as Cosmic Drama. The dramatic career of Jesus, the Pattern Man, the Ideal Person, the Incarnation of the Ideal in a human body, gives us the real measure of a man's worth and the clearest insight into the meaning of the world's life.

"Here, as an actual presence, is God's embodiment, and centrally just because in the model of humanity which Jesus represents men recognize what most secretly and utterly commands their loyalties: that *character* which stands in judgment upon their own. In each human being there is a shuddering duality: on the one side his historical and factual self, and over against this that pattern man which he feels he should be, and, had he the metal, could only be. Jesus shows this pattern quality incarnate; in his person he reveals man in full measure, at once man and hero. It is this that commands Christian loyalties, and when added to this there appears the hope which the Gospel story incorporates, promising the strength and metal which men feel to be wanting in their own endowments, then it is that the full-blown faith of the Christian emerges, now become the logic of the Pattern Man, the *Logos* made flesh. Thus the Incarnation, in essence, is the fact of the embodiment of man's ideal of his own shadowy nobility—that for which he would that he could sacrifice all else in utter devotion" (p. 117).

This book is a joy to read. The author, though a professional philosopher, writes with a sheer beauty of style and expression which truly fascinates. It is hard to see how anyone who takes up this book could possibly lay it down without feeling that he has been greatly enriched by the reading of it.

PAUL S. KRAMER.

*The Church and the Churches.* By Karl Barth. Grand Rapids: Eerdmans, 1936, pp. 92. \$75.

The importance of this little book is out of all proportion to its size. Written with an eye to the approaching World Conference on Faith and Order it undertakes to lay bare the real nature of the problem presented by Christian disunion. This problem (so Barth would have us see) lies beyond the reach of any of the more commonly advocated "solutions," such e.g. as turn on the notions of "toleration," "federation," or the like. We are to deal with the multiplicity of the churches "as we deal with sin . . . as guilt which we must take upon ourselves without power to liberate ourselves from it." We are to meet it by prayer that it be forgiven and removed and by readiness to hear and obey Christ's voice with respect to it, which voice, paradoxically enough, is to be heard only in our own church, "not in any other, and still less in any neutral ground outside the several churches." The taking seriously of the Lordship of Christ within each several church is the primary and immediately urgent matter.

All the well known difficulties of the Barthian thought and style are here, but so too Barth's uncanny power of making much of our conventional talk sound hollow and lacking in real seriousness. The problem of Church Unity is a problem of theology and until we are prepared to take theology seriously (such is the dominant impression left by this book) we shall not make much headway with the problem of reunion.

It cannot but be wholesome to have this timely warning served upon our often too facile, or too complacent, ways of thinking on this subject. Nor is it warning solely. "Over against the terrible multiplicity of the churches," declares our author, "signs of oneness are not wholly absent"—signs which "shine out at moments, in the gloom, with surpassing clearness." "These visions," he adds, "should not be forgotten or underestimated."

CHARLES B. HEDRICK.

*Christian Morality.* By Herbert Hensley Henson. Oxford University Press, 1936, pp. vii + 340. \$5.00.

The full title of this book is *Christian Morality: Natural, Developing, Final*. Bishop Henson's thesis is that Christian morality is natural morality at its best. He quotes Bishop Butler as saying that it is only in Christianity that natural religion receives its fair and full expression. This, he says, is true also of morality. "A perfect civilization and rightly apprehended Christianity would harmonize, for the kind of social conduct required by Christianity is identical with that which the health and permanence of civilization demand."

The development of Christian morality, Bishop Henson points out, is determined by three factors: the human material with which Christianity has to work, the pressure of circumstances which forces the Christian conscience to face new situations, and the increase of knowledge which makes new assumptions necessary. There follows a discussion of the development of the Christian concept of right and wrong in the matter of sexual morality, the race question, the state, and industrialism.

Christian morality is final in the sense that while there may be development in the understanding and the applications of the principles of Jesus Christ, the principles themselves are eternal. They are an expression of His nature and He is the same, yesterday, today and forever.

Bishop Henson realizes that the greatest present day challenge to his thesis that Christian morality is natural morality at its best is the experiment in Russia. The book is provided in an appendix with a study of conditions in Russia as described by Sydney and Beatrice Webb. Bishop Henson concludes that Russian communism does violence to human nature and that if it ever does gain the "lasting acceptance of genuine civilized man," as the Webbs predict it will, it will be modified to such an extent as to be unrecognizable.

In this book Christian morality is seen to be both natural and supernatural, just as Christ from whom Christian morality flows is both human and divine. This is an emphasis that is needed at the present time when Christian morality on the one hand is being attacked on the ground that it is impractical and fails to solve human problems and on the other hand is being defended by some who maintain that because it is supernatural it must be accepted whether it meets human needs or not.

CHARLES LARRABEE STREET.

*The Philosophy of Religion Versus the Philosophy of Science.* By Albert Eagle. London: Simpkin Marshall, Distributors, 1935, pp. 352. 5/-.

The author, an English mathematician and physicist, is another scientist who would rescue religion from the toils of scientific materialism. He contends that the phenomena of nature cannot be intelligently explained or understood on the basis of inadequate ideas or theories, such as those advanced by Einstein and Eddington, which not only fail to meet the demands of common sense but also ignore the most valid experience of the human race. Following Whitehead, he warns religionists that a philosophy which attempts to base itself upon the abstractions of science and, from that basis, to extend over the whole region of experience is attempting the impossible. "The upholders of religion do not need to dispute a single established scientific fact but only the conventional interpretation of some of them."

The argument runs thus: "The practical value of scientific knowledge makes science one of the most successful things of the present age; but the philosophical views and understanding of the universe which only too often come from a purely scientific education are simply grotesque. . . . The sciences dealing with life have so far explained nothing. . . . Since modern physics demonstrates that physical matter actually occupies less than a billionth part of the space it apparently occupies . . . we can easily imagine, in addition to the physical world, a totally different world which interpenetrates it and yet one of which we are normally completely unconscious and cannot detect by means of any physical experiments . . . in order to explain the appearance in this world of new individuals. All that the biological germ cell can possibly be is the material-to-start-on, with which some non-material entity begins the work of clothing itself with a physical duplicate of its non-material nature. A man's mind and consciousness must have some fundamental existence in some substances which are quite independent of physical atoms. In ultimate philosophical analysis there is only one substance in existence, or that can exist,

and that is the Being of God. Christ is the only man in all history who has ever revealed much about the nature of the Almighty or His Purposes in Creation, and that not from a scientific point of view. Furthermore, human beings, including those who have passed over, are probably the only mechanisms in the universe whose behaviour can reveal anything of the deeper nature and qualities of God."

This book courageously challenges the assumptions of scientific materialism. It indicates that some scientists are dissatisfied with the complacency of scientific "orthodoxy." It should help all those who would like to believe in religion if they thought it was possible to do so, but who genuinely believe that modern science has made this impossible. If the author's point of view is valid there should accrue a strengthened confidence in the values of the Christian Religion, especially the Incarnation, the Resurrection and the Communion of the Saints, in addition to helpful suggestions for the developing of an effective religion for democracy. The author admits that the book is intended to be only a blazed trail, not a complete highway system. The book has other faults; it is wordy, it is often contentious and dogmatic, it lacks compact organization, and it is not a literary model. It does present a dynamic thesis; it should open the way to broader scientific investigation and to a more adventurous religion.

VESPER OTTNER WARD.

*Bishop Butler and the Age of Reason.* By Ernest Campbell Mossner. Macmillan, 1936, pp. xv + 271. \$2.50.

Nowadays a student may follow a full curriculum of theological studies and scarcely hear of Butler's *Analogy* and *Sermons*. It was not always thus, for the eighteenth century Bishop once held a position of honor as an apologist and rose to a pinnacle of fame in the nineteenth century, being praised by Newman and the eminent editor Gladstone. But philosophers continue to take stock in the *Sermons* even today.

Professor Mossner has made an attractive book and filled it with excellent miscellaneous matter and extensive bibliographical data that will catch the eye of a large number of the clergy and laity, both those who know Butler and those who need an acquaintance. Lovers of English literature now have a gap filled that was left by James Seth in his *Channels of English Literature*.

The nine chapters discuss Latitudinarianism, Deism, the basis of morality, the disavowal of Reason and its fall. Dr Mossner makes a tidy but harsh account of David Hume, and of John Wesley, and he is not unmindful of Butler's influence in the age of Romanticism and in the Oxford Movement. Primarily, the book embodies a study of Butler as an index to the intellectual developments of an age when "the intellectual climate was definitely rational." Butler's works were largely Tracts for the Times and their relative impermanence can thus be accounted for; he wrote in an age when men believed that man is the measure of all things.

There are only slight defects in the book. For example, when Dr Mossner says that Butler had not a tinge of Enthusiasm, he is unmindful of the Sermon upon the Love of God. Butler was outspoken, however, in his condemnation of Enthusiasm and the fits that people threw.

The merits of the book are numerous chiefly because the author is careful as a literary critic, a good philologist in the Boeckhian sense. He corrects previous misinterpretations, such as that Butler is comparable to Pascal and (in another sense) to Kant. The reader can usually separate what is Butler from what is Dr Mossner, for the author has penetrated adequately into Butler's subjectivity, though the Butlerian elements are like pieces of free-stone without cement and clamps, and are united rather by Dr Mossner's subjectivity than by the original. That is, Butler's subjective unity does not always inhabit the author's objective presentation. An example of this is the famous analysis of desire. Yet the author admirably compares the principal parts of Butler with the subordinate parts, from general to particular, and vice versa, until there is a sufficient agreement. He establishes a relationship between Butler and the *Age of Reason*, and in the enunciation of this relationship lies Dr Mossner's judgment. It is a valuable and lucid judgment.

VICTOR LYLE DOWDELL.

*Church and State in Contemporary America.* By William Adams Brown. Scribner, 1936, pp. xi + 354. \$2.75.

This book is a comprehensive study of the relation of church and state, and the issues which arise from the questions involved in that relation. The volume is the result of actions taken by the Administrative Committee of the Federal Council of Churches in 1930, which appointed a special committee to make such a study, and therefore the book, though not a composite production, presents the researches of different men and women. The author as chairman of the committee has ably edited this material, together with his own thoughts and exhaustive study on the issues raised by both church and state, and the whole is put together in a clear, easily readable and effective style.

Dr Brown first deals with the rise of the totalitarian state, which he describes as 'a state which aspires to control all phases of the life of man, his cultural, his economic, his religious as well as his political life' (p. 12), and feels that upon the understanding of this totalitarian state depends the insight into the true relation between church and state. The problem of defining that relation, Dr Brown feels, is only one phase of an underlying issue of even greater importance, namely that of determining the extent of the church's social responsibility. 'How far is the church responsible for setting standards of social morality?' and 'How far should it be content with a conception of religion which confines the duty of the church to the nurture of the individual conscience?' (p. 28) are questions raised and ably answered. Dr Brown states that these and kindred questions affect the very life of the church, and that upon how they are answered will depend whether or not the church is to bear witness to the truth as God has given it to see that truth. The author then gives the prevailing attitude of various churches in this country toward the state, the differing interpretations of their social responsibility, and an analysis of how their practice agrees with their theory. The position of the Episcopal, Presbyterian, and Congregational churches is cited, and single chapters are devoted

to the Lutheran attitude toward the state, and the Theory and Practice of the Roman Catholic church in this country.

In conclusion, Dr Brown feels that there are three possible alternatives open to the churches in their relations with the state. 'They may refuse to accept any responsibility' in such matters as 'war and peace, social justice, and economic policy,' leaving to the state any decisions in regard to them. Or, the churches 'may propose a definite solution of the political and industrial problems and try to win the state to the acceptance of that solution.' Or, the churches 'may accept responsibility for holding before the state the Christian ideal of a brotherly society, while recognizing the limitations of their knowledge as to the steps by which that ideal can best be realized' (p. 297). This Dr Brown feels is the democratic method, and the one which has in it the hope of a permanent solution of the problem.

This book is a timely and valuable one. The problems it raises are vital ones. The book should be stimulating and suggestive not only to the leaders of the churches, but also to government officials, welfare workers, teachers, and all who deal directly with social and political life.

HENRY LEWIS.

*Evangelische Ethik des Politischen.* By Georg Wünsch. Tübingen: J. C. B. Mohr, 1936, pp. xvi + 668. M. 21.50.

Professor Wünsch of Marburg has now added to his exhaustive treatise on Christian economic ethics a companion volume on political ethics. Its form is identical: beginning with a theological section, he continues with an extensive historical review of Christian political teaching, particularly Lutheran ethics; and the latter half of the volume formulates elaborately his own views. As before, there is much learning and elaborate analysis, much development of the Lutheran concept of the state as a divine ordinance, with no very drastic criticism of current standards of political behavior, and a readiness to see in the status quo the working of divine providence.

The foreign reader will perhaps be most interested to see how conservative Lutheran academicism can come to terms with the Nazi state. Professor Wünsch has no difficulties in doing so; he justifies the Führer-principle, and offers no criticism whatever of its exemplification in Hitler. He condemns the form of the state which preceded it in Germany, and still exists in England. While admitting that the Nazi concept of race is an ideal rather than an historical fact, he sanctions it, and his evasion of the anti-Jewish policy is sad indeed. The morality of war seems to impress him more than its immorality. The Weltanschauung of National Socialism, while not Christian, is religious, and the author, while discreetly referring to certain Nazis who are *not* Christian, gives no hint of the conflict which some of his fellow-Lutherans are now carrying on with the state. This part of the book is sad reading. But if there should be another political revolution, Professor Wünsch would again recognize it, if successful, as the working of providence. His system makes the Christian a conformist to whatever political system prevails.

N. B. NASH.

*The Fate of the Family in the Modern World.* By Arthur E. Holt. Chicago: Willett, Clark, 1936, pp. ix + 192. \$2.00.

Dr Holt, Professor of Social Ethics in Chicago Theological Seminary, gave the chapters in this book as lectures in the radio extension program of the University of Chicago. Part One on types of families—the oriental, marriage de convenance, romantic marriage—is introductory to the author's main contribution and includes material already covered in many books on the historical aspects of marriage. In fact here the author quotes too extensively, especially from Keyserling's book, when most of his readers would prefer to listen to Dr Holt himself. In Part Two, however, on the inherent and everlasting conflict between individualism and democracy the reader's interest begins to awaken. Individualism, it is pointed out, is essential, but to interpret democracy in the family largely in terms of individualism and personal rights will lead to the weakening of the romantic family which democracy itself has so largely made possible. "The democratic family," he declares, "needs a new social philosophy" which will "focus not on the individual but on those agreements which complete the life of the individual and make it possible for him to become a social person."

In the concluding half of the book, under titles "Improving the Democratic Family" and "The Church and the Family," the author develops his real thesis. He believes in "socializing the American family." But he hastens to warn us that "when I use the term 'socializing the family' I have in mind the relating of the American family to the interests of society not through super-directed manipulation but by self-directed interest." "This point of view stands by contrast against the creation of families by passion, by parental decision or by divine fiat; let us call it creation of families by *conviction*."

Marriage by "conviction"—this is the center and base of the author's philosophy for saving marriage as a democratic and romantic institution. Marriage by high conviction! The building of this conviction must be done by all those forces and leaders and organizations which establish social ideals and attitudes—educators, clergy, social workers, etc. From this angle of "families by conviction" and the part religion has to play in it Dr Holt interestingly discusses the various problems and adjustments of family life in this modern world. It is a good book, especially the last half of it, and well worth reading by any student of modern marriage.

FLOYD VAN KEUREN.

*The Future of Marriage in Western Civilization.* By Edward Westermarck. Macmillan, 1936, pp. xiv + 281. \$2.50.

If anyone is in a position to prophesy the future of marriage, it ought to be Dr Westermarck, who has devoted a lifetime of study to its history. His prophecy, let us say at once, is that marriage is here to stay—at least as long as 'certain deep-rooted feelings . . . endure, and continue to influence human behavior.' Of course, 'if there will be a time when conjugal and parental sentiments have vanished, . . . nothing in the world can save marriage and the family from destruction.'—But this is to anticipate: the words just quoted are from his concluding remarks (p. 265). He does not arrive at that conclusion

until he has taken into account the meaning and origin of marriage, its essential elements, maladjustments, threats against it such as adultery and jealousy, proposed substitutes, its predicted disappearance, proposed modifications, divorce, and erratic forms of sexual behavior which affect its continuance. The book is no mere consolation of conservatives. The author sees clearly and recognizes the force of the powers arrayed against the traditional form of marriage in western society. And he rejects the substitutes, e.g. polygyny and free love, not upon dogmatic grounds, but upon historical and psychological. He has little sympathy with Christian asceticism, which has done much harm to marriage both in theory and in practice. And in pleading for a more tolerant attitude toward those whose behavior is unconventional but does no harm either to society generally or to other individuals, his ground is not charity and forgiveness but the fact of the complex emotional entanglements of all our moral judgments. We reject such behavior because it disgusts us: whereupon we proceed to find reasons for our condemnatory judgment—but in the end are no more rational than before.

It is a book that everyone interested in the marriage problem should read—perhaps chiefly those who assume that the present code of the church is infallible, because divinely ordained, as they further assume, and therefore unquestionably just. There is reason for questioning that code, at the present time, and it is being questioned right and left. As Christianity has proved itself capable of adaptation to various forms of social organization: capitalism, communism (e.g. in the monastic orders), aristocracy, and democracy, though working best, perhaps, under an aristocracy without much of a hiatus between rich and poor; so it may prove itself capable of adaptation to various codes of marriage. In fact, it appears actually so to adapt itself at the present time, as in the diverse systems of Catholicism and Protestantism for example. As Christianity has been identified with modern democracy, though without sufficient reason, so it appears to many to be identical with modern feminism: but neither is a true identification. What religion exists for—and this applies *eminenter* to the Christian religion—is not to propagate ideas, exclusively, but to create and to foster a new kind of *life*. Polygyny, e.g., or even divorce by mutual consent, e.g., may be denounced in theory; or they may be shown to be unfair to women and inimical to their rights, as no doubt they are; or to be contrary to the Christian ideal of marriage, which presupposes lifelong monogamy; but such theorizing, or such theoretical condemnation, does not solve the problem created by the large number of relatively idle and economically useless, somewhat irresponsible, extravagant, and often voluntarily childless married women produced by modern capitalist society. The real question is, What is best for the race? As Westermarck puts it, as the fundamental thesis in all his writings, 'Marriage is rooted in the family, not the family in marriage.' And even religion, or rather religious codes, stand or fall by that test: some religions—or codes—are definitely dysgenic in their effects upon the race.

Birth-control, similarly, is often dealt with by religious groups from a purely theoretical angle. But the only proper approach to the question is from the vantage-point of race-welfare. It is not always, perhaps not even often, the resort of the selfish. We have heard young couples complain bitterly that they

are taxed to help support the indefinite propagation of trash at the bottom of the social heap, while unable to afford more than one or two children of their own.—And so in the minds of many persons the question arises, Is the church interested in justice, or only in sentiment? And the answer to that question can only be given practically, i.e. by a juster code, more Christian in spirit, and not by an apologetic appeal to texts. As things are now, Christianity sometimes appears to sanction marriage-racketeering, just as its doctrine of property, by a one-sided emphasis, appears to support the greed and avarice which are the curse of present-day capitalism and are threatening it with destruction. Christianity, in other words, *appears* to be in the hands of one class, one group, and is therefore losing influence. It is no longer the sole religion of the masses in Western civilization, but has to a considerable extent alienated them by its indifference to social needs. Here lies the crux of the problem of religious control as applied to marriage in Western society; and unless Christianity is to go the way of the religions of Isis and Mithra, the churches must face facts, and stop solving human problems purely theoretically.

It is a grave misfortune that the utterances of the church are so often completely out of touch with the facts, which, apparently, only those who have lived with them know fully and at first hand. (1) The happily married majority are, as a rule, not interested in problems of marriage—these have all been solved, as far as they are concerned! (2) The theorists are mostly celibates, actually or in mental outlook or by tradition, and have been such ever since the 12th century and earlier. The authors of religious books and articles go on repeating the time-worn shibboleths of the scholastics as if they were final—the judgments of men who never knew the problems of marriage personally and at first-hand. (3) As a result, only radicals, whether married or unmarried, are left to deal with the situation—which is, to say the least, a bad disproportion in the assigning of responsibility! (4) Moreover, as Canon Barry has pointed out in his recent book, *The Relevance of the Church* (p. 161f), we cannot forget “that the ‘Christian’ sexual ethic has been promulgated exclusively by males, and predominantly at that by monks and celibates. We are not prepared to accept their prescriptions as permanent or as finally authoritative for the Christian conscience in the twentieth century.” Women are yet to be heard from!

In brief, the Christian code of marriage needs further revision, especially in its Anglican form. Our canons take an advanced theoretical position which is unsupported by any other body in Christendom. We assume the Roman doctrine of indissolubility, but without Rome's machinery for dealing with desperate cases. We repudiate alike the Eastern recognition of other grounds for divorce than adultery, on one hand, and the Protestant approximation to the civil code, on the other. But all this is theory; in practice we bolt the front door only to open wide the rear—and this in all kinds of parishes, ‘Catholic’ and ‘Evangelical’ alike. What is needed is a bolder, more consistent grappling with human facts; and in facing this problem and this task, which now confront the church, Westermarck's great book will be a real source of help to those who take them seriously, and who believe that for the very sake of the preservation and safeguarding of Christian marriage and the Christian home the

present Canon Law needs further revision. 'Hard cases make bad laws.' True—but no institution has the right to set up laws at all unless it is prepared to provide just relief for hard cases. Moreover, it is still a question how far any ideal can be adequately safeguarded, let alone enforced, by legislation. Something more than law is needed, namely a new spirit, a new motive, a changed life.

FREDERICK C. GRANT.

*What It Means to Grow Up. A Guide in Understanding the Development of Character.* By Fritz Künkel. Scribner, 1936, pp. vii + 180. \$2.00.

More strictly than the title indicates, this is a description of what is involved in the process of maturity. The point of view is that of Alfred Adler's Individual Psychology with its healthy insistence on the communal sense as the norm, and self-centredness as the sin, or at least the defect of the individual.

To-day's vernacular has developed a telling expression, "Can you take it?" It means more than endurance, it means absorption, progress undiminished by disaster, self-adaptation to circumstances—it is a philosophy of life. Dr Künkel's picture of life is that of answering such a question with courage. The chances in favor of this eventuality are affected by the pattern of life the individual builds in response to his early experiences. The pampered individual, the neglected, and the early intimidated create for themselves inner laws of behavior which gradually become compulsive, and eventually require unreal goals. In the ordinary individual a crisis is precipitated by the responsibilities of life, and then there is the possibility of re-reading life, abandoning the faulty pattern, and courageously taking one's place in a life of interdependence and interaction.

The pastor, the teacher, the leader of youth as well as the parent would find this book helpful in dealing with the adolescent and the pre-adolescent. It would provide a good basis for discussion, it would be a good introduction, as private reading, to a personal conference, or suggest the material for a series of addresses. And since there are so many of us who have never reached maturity, comparatively little attention need be given to the chronological borders of adolescence in picking out those to whom the book would be helpful. It should be read in conjunction with or as an introduction to other books on Individual Psychology.

ALFRED NEWBERRY.

*On Growing Old Gracefully.* By Charles Courtenay. Macmillan, 1936, pp. x + 235. \$2.50.

Mr Courtenay has written an unusual book, dedicated and addressed frankly to the old and lonely. There is no dearth of printed advice to youth, and popular psychology is making progress in supplying the needs of inquiring maturity, but of books which deal objectively and sympathetically with the problems of old age there are few. Here is a book of essays which old people will read and appreciate. With a serenity that is the priceless gift of a noble philosophy honestly lived the author discusses with courage and understanding the difficulties, temptations and burdens of advancing age. The deli-

cate contacts of personal relationships and family adjustments are considered with generosity and shrewdness. Yet there is a wholesome emphasis upon the reality of opportunities open to old age which are withheld from us in the earlier and busier years. The closing chapters on "Storm Clouds in the West" and "The Prospects of Old Age" deal with dignity with the tragedies of old age and the rapidly approaching challenge of death.

Throughout the essays there runs a deep Evangelical piety which is saved from any appearance of mawkishness by its evident sincerity. If there should be any serious adverse criticism it is that the old people for whom the book is so evidently written belong to a limited and rapidly contracting group—the old folk of a stable community which one still finds in many parts of rural England. In some ways it is a far cry from this book to the bitter and frustrated old age all too often manifested among the cast-offs of an industrial society. Nevertheless he would be a peculiarly hardened old man whose life would not be the more gracious, more effective, and happier for a serious reading of this book. Clergymen and others whose work brings them into direct contact with old people will find Mr Courtenay's book a valuable one to pass around. The younger generation, too, will find here many wise and valuable hints on what the art of living really means.

Mr Courtenay was for many years Vicar of St Peter's, Tunbridge Wells. The present book was written in the author's 88th year; he died shortly after its completion.

H. RALPH HIGGINS.

*The Paradoxes of Jesus.* By Ralph W. Sockman. Abingdon Press, 1936, pp. 264. \$2.00.

A paradox has been well defined as a truth standing on its head to attract attention. I remember that the present Dean of St Paul's, in his *God in Christian Experience*, points out that "there is a paradox in religion from the outset: the life of spirit depends upon an intuition, or immediate and ultimate postulation of an 'other' which at the same time is not simply 'other,' of a beyond-the-self which is within the self and akin to it." . . . "All the problems which have vexed theologians and puzzled the simply pious may in fact be traced to a fundamental paradox at the root."

Chesterton used the method of paradox in his teaching of Christian truth which is itself so paradoxical. But so did Socrates, Carlyle, Ibsen, Nietzsche, Maeterlinck, and Browning. So does Bernard Shaw. The greatest teacher in history, Our Saviour Jesus Christ, used it if not exclusively at least to such an extent that his disciples were annoyed—that is, as Uncle Billy Phelps points out, "were confused, were in a maze." But paradoxes ripen with time. As Hamlet says, "This was sometime a paradox, but now the time gives it proof."

In *The Paradoxes of Jesus*, Dr Sockman has presented us with an amazingly interesting and valuable book. "The supreme paradox of the Palestinian," as he well says, "is that He was killed but refuses to die." Chapter after chapter, without strain, without artificiality, Dr Sockman gathers the striking paradoxes which partly conceal and partly reveal the great universal timeless teachings of the Master. He refuses to focus, as so many do, upon only one phase of the

paradox. "The majority of modern Church-members," he rightly maintains, "treat the Scriptures somewhat as sentimental maidens treat wedding-cake—they break it into small pieces and sleep on it." He brings together, relates, harmonizes the terms of paradox.

It would take too long to multiply illustrations of the author's method. Let a few chapter-headings suffice: they themselves suggest the ground covered and point the swift sure control of the material. Here are a few: The Conservative Revolutionary, The Tolerant Dictator, The Strict Liberator, The Lifting Yoke, The Independent Co-operator, Unselfish Profit Motive, Mammon of Righteousness, Prudence in Providence, Trustful Fear, The Peaceful Sword, The Winning Losers.

It is easy to indulge in superlatives, and cheap. But it is hard and costly not to use superlatives when appraising this book. Dr Sockman is a great preacher, one of America's best. And here he is at his best. The scholarship is sound, the style brilliant, the illustrations pat, the message timely. I remember hearing Father Hugh Benson preaching at Westminster Cathedral, London, on "The Paradox of Catholicism" and later enjoying that course of sermons in print. Joyfully now do I place alongside of it *The Paradoxes of Jesus* nor do I hesitate to say that for sheer power and practicability and reverence and beauty the Protestant minister outshines his Roman brother.

If I were to name a this-year's book of sermons, topping all others in entralling interest, in quiet, captivating, enkindling splendour, I would name *The Paradoxes of Jesus* by Ralph W. Sockman.

GEORGE CRAIG STEWART.

*Indiana-Asbury-DePauw University, 1837-1937: a Hundred Years of Higher Education in the Middle West.* By William Warren Sweet. Abingdon Press, 1937, pp. 298. \$2.50.

A history of DePauw University by one of our foremost American church historians, published in anticipation of the centenary of its foundation. The author begins with a survey of the founding of denominational colleges in the middle west—which Lyman Beecher compared to the planting of Christianity in the Roman Empire, 'with unspeakably greater permanence and power'—and it was as one of the forty permanent colleges established between 1780 and 1829 that DePauw got its start. Indiana-Asbury began as a seminary in 1832.

Well illustrated and well documented chapters follow describing the progress and growth of the University, extra-curricular activities in ante bellum days (including duelling), and the period of the reconstruction which followed the Civil War. The beginnings of the New DePauw were laid in the nine years between 1903 and 1912 when Bishops Hughes and McConnell were successively president.

F. C. G.

## NOTES ON NEW BOOKS

### Biblical

*The Story of the Bible: A Popular Account of How it Came to Us.* By Frederic Kenyon. London: John Murray, 1936, pp. vii + 159. 3 s. 6 d.

A number of popular books are produced from time to time dealing with the composition and authorship of biblical literature, but here we have the more unusual popular book on the history of the biblical text. Written by perhaps the most eminent textual critic now living, its scholarship is beyond reproach; in addition the style is interesting and not abstruse. The latest results—the Cæsarean text, the Chester Beatty papyri, and the new gospel fragments—are all dealt with. Seven illustrations help to stir the interest of the general reader. Sir Frederic, of course, believes Westcott-Hort to be no longer inerrant, but he is exceedingly cautious in his approach to the western text. S. E. J.

*The Old Testament; Its Making and Meaning.* By H. Wheeler Robinson. Nashville: Cokesbury Press, 1937, pp. 247.

In this new addition to the ranks of Old Testament Introductions we have an exceptionally sympathetic and readable work. The author is guided by an understanding of the importance of social and economic factors and the work profits accordingly. Some attention is paid to detailed exegesis but the outlines of the books and chronological tables in the appendix are of far greater value as is the excellent chapter on the canon. A. D. A., JR.

*The Ras Shamra Mythological Texts.* By James A. Montgomery and Zellig S. Harris. Philadelphia: The American Philosophical Society, 1935, pp. 134. \$3.00.

The title of this work is something of a misnomer; it is far more than merely a treatment of the tablets. In addition to summaries of the principal tablets the authors have presented the text transliterated into Hebrew characters. An adequate treatment of grammar and syntax, together with a glossary in the back, fits this little book for use as a textbook of the Ras Shamra materials. Like anything with which Professor Montgomery is connected this work bears the earmarks of care and expert scholarship. This reviewer, for one, intends to present this material to his advanced Hebrew class next year and is grateful to the authors for this fresh material. In simple form it offers an excellent bridge to the cognate languages. A. D. A., JR.

*Pour Mieux Comprendre et Mieux Enseigner l'Histoire Sainte de l'Ancien Testament.* By J. Coppens. Paris: Brouwer & Cie, 1936, pp. 82.

A short discussion of methods to promote the better teaching of the Old Testament, by Professor Coppens of the University of Louvain, growing out

of his commission by Le Comité des Congrès Internationaux de l'Enseignement Secondaire Catholique. Besides an excellent discussion of the subject the work is of value for two well organized courses of study on the Old Testament.

A. D. A., JR.

*Gospel Criticism and Form Criticism.* By W. Emery Barnes. Scribner, 1936, pp. x + 83. \$1.25.

This book is a remarkable example of what happens when two able minds are totally unable to meet. Dr. Barnes, a veteran scholar, steeped in the older Cambridge tradition and living still in the world to whom Westcott's *Introduction to the Study of the Gospels* (published in 1860) was the "last word" on the subject, undertakes to analyze and criticize the conclusions of Dr. Dibelius. That some of his criticisms in matters of detail merit consideration was inevitable, but that there should be a lack of comprehension of the problems that Dr. Dibelius has formulated and is endeavoring to solve was equally inevitable.

B. S. E.

*Das Evangelium nach Lukas.* By Karl Heinrich Rengstorf. Göttingen: Vandenhoeck & Ruprecht, 1937, pp. iv + 272. M. 9.60.

Originally in the *Neues Göttinger Bibelwerk* all three Synoptists were assigned to Dr. Schniewind, but through delays arising from a variety of causes it proved necessary to relieve him of part of the responsibility. Licentiate Rengstorf, to whom Luke has been entrusted, has construed his task chiefly as expository and devotional, and his work is very much like that of Dr. Büchsel on the Fourth Gospel. The outlook is very conservative, even to undertaking a detailed harmonizing of Luke's Infancy chapters with Matthew's; and the critical premises are those of Dr. Schlatter, who postulates L on a rather large scale and substitutes for Q a use of Matthew by Luke. Needless to say, there is little attempt to reach a real explanation of thorny passages such as 16:14-18, but the book contains much valuable devotional material.

B. S. E.

*Indications of Source for the Accounts of the Last Supper as given by the Synoptists and St. Paul.* By Charles Porter Coffin. Evanston, Illinois: privately printed, 1937, pp. 29. 50 cents.

A study of the tradition of the Last Supper, concluding, among other results, that the original Aramaic account of the Institution ran as follows:

And he said unto them,  
With desire have I desired to eat this passover with you.  
Nevertheless, take ye, eat ye,  
For I say unto you  
That I will not eat it  
Until it be fulfilled  
In the Kingdom of God.  
And taking a cup, and having rendered thanks,  
He gave to them and said,  
Drink ye all from it,

For I say unto you  
 I will not from now on drink of the fruit of the vine  
 Until I drink it new  
 In the Kingdom of God (p. 11).

*Urtextstudium. Sprachlicher Schlüssel zum Griechischen Neuen Testament.*  
 By Fritz Rienecker. Neumünster (Holst.): G. Ihloff, five parts (to date),  
 M. 5.40.

The first five parts of a handy little grammatical and lexical commentary upon the N.T., based upon the Nestle text, and identifying every word the student is likely to require to look up. It is based upon modern lexical, grammatical, and exegetical works, and will be a useful and time-saving help to German students. There is nothing like it in English—Bagster's *Analytical* is different in design. Some teachers question the value of such works; but they continue to be used—though it ought to be apparent to every student that the sooner he gets beyond the need of such help, the better. As a reference work, in difficult passages, the book is decidedly worth while. The first five installments cover the Gospels and Acts.

F. C. G.

*Theologisches Wörterbuch zum Neuen Testament.* Ed. by Gerhard Kittel.  
 Bd. iii. Lfg. 11. Stuttgart: Kohlhammer, 1937, RM. 2.90.

The latest installment of the invaluable new Theological Lexicon to the New Testament carries us from *katō* to *kephalē*, and is characterized by the same ample learning and suggestiveness as its predecessors. This installment appeared in March, and is smaller than most. Let us hope nothing prevents the continuance, and completion, of the excellent work.

*An die Thessalonicher i-ii. An die Philipper.* By Martin Dibelius. 3d ed.  
 Tübingen: Mohr, 1937, pp. 98. M. 4.20.

New edition, entirely rewritten and much enlarged, of one of the best volumes in Lietzmann's *Handbuch z. N.T.* One of the best parts of the work is the note on the 'Christ Hymn' in Phil. 2. Dibelius rejects Barnikol's theory of interpolation, and inclines toward Lohmeyer's view that we have here an earlier hymn which Paul took over and quoted: *harpagmos*, e.g., occurs here only, and the ideas of the 'hymn' are unique. However, as Dibelius suggests, St Paul may have taken over liturgical terms, already applied to Christ, and himself have woven them into the hymn. More important, as he remarks, is the question whether or not its language is to be taken as literal and accurate theological terms, or as free, poetic expressions. In his exegesis, Dr Dibelius inclines to the view that the hymn is to be interpreted, not as a hard and fast dogmatic formula, but as a solemn poetic description of the Incarnation.—Which is undoubtedly correct.

F. C. G.

*The Apocalypse Explained for Readers of Today.* By W. J. Ferrar. New York: Macmillan, 1936, pp. viii + 128. \$1.25.

The Apocalypse more than any other book in the Bible is a tract for these times, for it reflects 'in extremis' the conflict between Church and State, be-

tween the Cæsar and the Carpenter. Mr Ferrar's little book makes an excellent introduction to the understanding of that eloquent defiance which the Christian prophet uttered against the paranoiac Cæsar and his parasites in the first century. Chapter one is on the Apocalyptic Background, two on the Historical Conditions, three and four on the Contents, five on the date and authorship, and six on the Permanent Value of the Apocalypse.

A. H. F.

*Leaves from the Gospel of Mark.* By A. J. Edmunds. London: Daniel, 1936, pp. 30. 1s.

The reference cards for an unpublished edition of St Mark reproducing the theories of Dr Rendel Harris as found in his book *Boanerges* and other works. These theories are combined with other ideas derived from the author's knowledge of Buddhism and psychic phenomena.

A. H. F.

#### Church History

*The Beginnings of the Christian Church.* By Hans Lietzmann. Translated by Bertram Lee Woolf. New York: Scribner, 1937, pp. xv + 406. \$4.00.

In an extended notice of Lietzmann's *Alte Kirche*, appearing in the January number of this REVIEW, the hope was expressed that this very important work might be made available to English readers. We are glad to record the publication of an authorized translation of the first volume, covering the period through the great internal crisis in the latter half of the second century. The translator is fully justified in his observation that "no living scholar has written more largely or more acutely on the historical problems surrounding the first centuries of the Christian era, and it would be hard to mention one who possesses a profounder religious insight, or who writes in a simpler or more brilliant style" than Harnack's successor at Berlin.

P. V. N.

*Cassiodori Senatoris Institutiones.* Edited from the Manuscripts by R. A. B. Mynors. New York: Oxford University Press, 1937, pp. lvi + 193. \$4.50.

Both as a statesman and as a scholar, Cassiodorus' work was one of reconciliation: to reconcile the Romans and the Goths and to reconcile Culture with Christianity. Book I of his Institutes (c. 550 A.D.) is a kind of syllabus of what a Christian monk should know of his religion, Book II of what he should know of secular learning in order to understand his religion better. It is an ambitious list which he discusses: Grammar, Rhetoric, Dialectic, Arithmetic, Music, Geometry, Astronomy. The book has hitherto only been known in much interpolated forms. Mr Mynors provides a critical edition of the Latin text with full and accurate indexes.

A. H. F.

*A Literary History of Religious Thought in France.* By Henri Bremond. Vol. III. *The Triumph of Mysticism.* S. P. C. K. (New York: Macmillan), 1936, pp. 588. \$5.75.

This is the third (and concluding?) volume of a work which takes the reader into the very heart of French Catholicism. Centering in the Oratorian School—the author prefers to call it the French School—it sums up the Golden Age of

French religious devotion. It is in fact a school "not of theology, but of the interior life and the highest spirituality." It was the school which produced Vincent de Paul, Jean Eudes and Louis de Montfort. And its head was the Cardinal de Bérulle whose influence was so great that it is said that a Jesuit novice master once ordered those of his novices who were priests, "when they had no other obligation, to say mass as an act of devotion and gratitude for the many favors shown by God to his Church, by means of M. de Bérulle."

The spirit of this fervent devotion—which was producing saints rather than theologians, critics or apologists, is reflected in the story of Vincent de Paul (p. 210): "In one of the Mission Conferences a brother cleric, who was describing his prayers, came to the point of saying that he had kept rather more quiet, to listen to God speaking to the heart. M. Vincent took him up. 'What you have just said, "I have listened to God," is somewhat uncouth. Better to say, "I kept still in the Presence of God, to listen if it should please God to inspire me with some good thought.'" "

The rich and manifold variety in the religious life of that school and period, despite its general adherence to one common type and despite also its eventual production of the Devotion to the Sacred Heart and the Child Jesus, would have delighted—undoubtedly did delight—William James, as it did also the late Baron von Hügel. There is much to learn from these gentle but passionately devoted spirits, men and women who could think of the Real Presence in the tabernacle as 'the earthly Paradise.' The author realizes that such devotions as the school eventually produced are dangerous, and he writes, "Martha understands propaganda better than Mary; yet Mary has chosen the better part, and it is to Mary that Martha should endeavor to raise souls. If the Devotion to the Heart of Love is to remain virile, sane and holy, not fading into a brief and insipid religiosity, if it is to bring forth all its fruits of grace, it must tend to become indistinguishable from the Devotion of the Heart as Person" (p. 572).

This is a very different world than the one in which we live today, and a very different world from that of Protestantism with its Biblical study and criticism, its concern with politics and social ethics; but it is certainly a phase of Christianity that needs to be better known and—in some degree—to be imitated. No doubt there are many souls among us today who would find life richer and more full of meaning if they could cultivate some of the quiet virtues and practice some of the devotions of these 16th and 17th century French dévotees.

F. C. G.

*The Life and Letters of Charles Inglis.* By John Wolfe Lydekker. S. P. C. K., London; N. Y., Macmillan. 1936, pp. xv + 272. \$3.75.

This is an interesting account of a Loyalist clergyman's work as rector of Dover, Delaware, assistant and rector at Trinity Church, New York, and after the Revolution, as Bishop of Nova Scotia. So devoted to the Home Government that he closes his church when he no longer is permitted to pray for the King and occupies himself with sending information as to army movements to General Howe, Dr Inglis is nevertheless naively surprised at his lack of prestige with the Rebels. He believes that the Colonists conducted the war in a most

ruffianly manner; but when Hessian troops burn Dr Seabury's hay and grain, tear down his fences and steal his horse, cattle and pigs, the author reminds us, as doubtless Dr Inglis would have done, that the mercenaries had been paid three million pounds and they had to be used.

The book is an interesting picture of efforts to secure a colonial bishop in Pennsylvania, New York, and Connecticut, throughout forty years, and of the indignation and inconvenience of American churchmen while a tenth to a third of their candidates for ordination perished on the high seas of illness or shipwreck. Dr Inglis contended that the consecration of colonial bishops forty years earlier would have cemented loosening ties and might have developed consideration and understanding where both had ceased to exist. H. M. G.

*The West in American History.* By Dan Elbert Clark. New York: Thomas Crowell, 1937, pp. xi + 682. \$3.50.

Some one has said that the ultimate in an informative book is a scholarly, authoritative grasp of the material plus a vivid and interesting presentation. Both are present in this panoramic volume of American history by Professor Clark of the University of Oregon. The colorfulness of the scene may be observed in such chapter headings as The Waiting Wilderness, Spanish Conquistadors, Treasure Hunters and Priests, or French Pageantry in the Mississippi Valley. The changing ownership of land along the Gulf of Mexico is handled with unusual clarity, as are the successive eras of stagecoach, cattle king, and railroad in the far West. Source material is often quoted to advantage, as in the letter of a stagecoach passenger reaching Denver in 1865.

"Coaches will be overloaded, it will rain, the dust will drive, baggage will be left to the storm, passengers will get sick, a gentleman of gallantry will hold the baby, children will cry, nature demands sleep, passengers will get angry, the drivers will swear, the sensitive will shrink, rations will give out, potatoes become worth a dollar each and not to be had at that, the water brackish, the whiskey abominable and the dirt almost unendurable. . . . Stop over nights? No, you wouldn't. To sleep on the sand floor of a one-story sod or adobe hut, without a chance to wash, with miserable food, uncongenial companionship, loss of seat in a coach until one becomes empty, etc., won't work. A through-ticket and fifteen inches of seat with a fat man on one side, a poor widow on the other, a baby in your lap, a bandbox over your head, and three or four persons immediately in front, leaning against your knees, makes the picture, as well as your sleeping place for the trip."

There is an invaluable bibliography. The book has been prepared mainly for use in college courses in Western American History. But it will also prove useful, and interesting, to the general reader 'who desires a narration of the principal episodes and movements in the story of the settlement of the continental area of the United States.' H. M. G.

#### Doctrinal

*The Christian Faith: Essays in Explanation and Defence.* Ed. by W. R. Matthews. Harper, 1936, pp. 340. \$3.00.

A volume of essays on Christianity, the Bible, Christian belief in God, and in Christ, the historical value of the Gospels, the primitive Church, sin and the

need of redemption, the Christian Gospel of Redemption, the Church, Christian worship, the Christian way of life, Christianity and civilization, by a group of writers who are agreed 'in being firmly convinced of the truth of the central affirmations of Christianity, and also in their belief that these affirmations can be presented in a manner which is not in contradiction with the best thought and scholarship of our time.' Though not 'written down' to a popular level, the essays are nevertheless understandable by ordinary readers. They aim to discuss some of the vital problems which confront laymen at the present time. And 'this volume might almost be regarded as an examination paper answered by experts.' It will do much to clear up the absurd ideas that a good many persons have of Christianity. Often when critics are attacking Christianity, as they think, they are merely attacking some caricature of Christianity set forth by some half-educated clergyman in the next street, or by some dull traditionalist who taught them at school (p. vi). "By attacking Christianity in its most ignorant exponents, or even grossly caricaturing it after their own fancy, as a preparation for overthrowing it, they are able to arrive at the little chirrup of full intellectual superiority far more easily than if they had to address themselves to a system of thought set forth by a competent and able contemporary thinker" (Professor Bevan).

The opening essay by Principal Cave sets Christianity against the background of the modern comparison of religions, learned partly from missionary experience and partly from the study of the Bibles of the East. After a very competent survey of the situation the author concludes that 'the future of Christianity is the future of religion' (p. 37).

The chapters on the Bible, and belief in God, and the historical value of the Gospels are written from more or less conservative points of view—especially the last one. In spite of its consideration of form criticism the chapter might have been written in the nineties.

The most vigorous chapters in the book are the last two, Canon Barry's 'The Christian Way of Life,' and the late Canon Dearmer's 'Christianity and Civilization.' In both these chapters it is clearly recognized that Christianity is face to face with the toughest struggle in all its long history and that on some sectors it is absolutely necessary for the Church to retreat and strengthen its lines in preparation for advance upon the whole front.

The book is not quite on a par with *Foundations or Essays Catholic and Critical*, but we venture to think it will perhaps be even more widely read and will therefore be even more useful than those two earlier and now almost classic modern surveys.

F. C. G.

*The Christian Faith.* By Alfred E. Garvie. New York: Scribner, 1937, pp. 7 + 229. \$2.25.

In this book Dr Garvie seeks to state the substance of his own Christian faith in terms understandable by the average layman. The result is an exposition both fascinating and stimulating. He writes from the standpoint of one who is in no sense a fundamentalist, and who accepts frankly the assured results of modern Biblical criticism. The presentation may therefore be characterized as modern though not radical, and conservative without being reac-

tionary. The ancient dogmas of the Trinity, divine omnipotence, the Incarnation, and the Atonement are all accepted in their full meanings and harmonized with modern scholarship. Great emphasis is rightly placed on the Incarnation and the Cross as the fundamental and distinctive bases of Christian theology. To be sure, Dr Garvie expresses dissatisfaction with both the Nicene and Chalcedonian interpretations of these great dogmas, but in no way does he deny or minimize the underlying truths thus inadequately expressed.

The book consists of an introduction and six chapters: Nature and Man; Religion and Revelation; God and the World; Christ and the Cross; The Spirit and the Church; Duty and Destiny. The author's brief treatment of the problem of evil will perhaps be found quite inadequate, since his "few considerations in relief of doubt," lead quite definitely to the somewhat unsatisfactory agnostic explanation. Several quotations, picked at random, will indicate something of the spirit of this fine little book. "The reality of man is not exhausted in his sin, nor the reality of God in His grace." "It is not pride of intellect but the humility of faith which opens the door to the inmost sanctuary of thought and life." "Moral goodness is not the ultimate object of religion. Religion is the hunger and thirst of the soul after God." "God's revelation of Himself is not in doctrine about Himself but in His action as Creator, Preserver, Ruler, and, in Christ, Father." "Religion recognizes *what is*, morality is concerned with *what ought to be*."

P. S. K.

*The Communion of Saints.* By Charles H. Dodd. Harvard University Press, 1936, pp. 21.

The Ingersoll Lecture on the Immortality of Man for 1935 takes up the point of view with which Professor Dodd is already identified, namely, our Lord's teaching of the Kingdom of God as a present reality, and applies it to the doctrine of the communion of saints. He shows how dependent the individual in his private spiritual life is upon the community; whereupon the question arises, 'whether a society can be conceived whose fellowship has such absolute spiritual quality that it is not merely relatively permanent, but in the full sense eternal. And here the Christian conception of the communion of saints comes to its own' (p. 16). In other words, 'the social nature of personality,' combined with our Lord's teaching of the Kingdom as a present reality, requires the conception of the blessed hope of everlasting life in terms of the communion of saints, a permanent spiritual society.

F. C. G.

*Survival.* By G. D. Rosenthal. New York: Harper, pp. 206. \$1.65.

This is a book on the life after death by an English priest whose point of view is in accord with the tradition of Catholic teaching on the subject but who is fully aware of points of view different from his own and is not afraid to think for himself. There is a discussion of the reasons for believing in immortality, the state of the departed, and the communion of saints. This is a fresh and stimulating discussion of an important subject. The chapter on eternal punishment is particularly suggestive.

C. L. S.

*Thoughts on Death and Life.* By William Ernest Hocking. New York: Harper, 1937, pp. x + 260. \$2.00.

Here is solid substantial thinking on the two most teasing questions posed to man, the meaning of death and the meaning of life. The chapters or meditations retain much of the character of the conversations and lectures out of which they arose, the Ingersoll Lecture at Harvard University on April 21, 1936, and the Thomas Lecture at the University of Chicago on May 14, 1937.

Human survival is treated as neither probable nor improbable. The lecturer seeks neither to prove nor to disprove immortality, but only to shake his readers out of sophistication about it, to disturb customary attitudes, and to see afresh the nature of the question. As one goes on, however, it is clear that Professor Hocking believes if not in immortality, at least in *immortability*. "Duration," as he says, "is a dimension of value." Life is objectively worth more as a continued than as a closed affair, and unless the individual continuance is secure there is no security for the race. "It is the individual who must secure the race, not the race the individual." He ventures the opinion that "the process of living this life *well* may render the fertile soul pregnant with otherness, and unknown to itself gravitant to a new birth." In other words his position is clearly reminiscent of another and greater one's words—that he who hath eternal life will never see death.

As to the meaning of life, the sum of the whole matter is that there can be no meaning in life unless there be immediate meaning; that this immediacy of meaning is, however, not enough—there must be a tantalizing "beyond" of meaning. In the meaning of life must unite stability with change; reachability with eternal elusiveness; immediacy with thought-filled purpose; the care-free enjoyment of the child with the anxious concern of the groping self in the service of an undeciphered destiny.

This book of Professor Hocking's deserves close careful reading. The believer in a purposeful universe and in the immortality of the soul will doubtless find himself strengthened in his faith as a result of the reading, but he will none the less be made aware of the difficulties which the unbeliever has to face.

G. C. S.

*The Via Media.* By C. P. S. Clarke. Longmans, Green, 1937, pp. xii + 192. \$2.00.

The Archdeacon of Chichester is a very thoughtful and well-read Anglo-Catholic. He has become somewhat disturbed—as have many Anglicans in England and elsewhere—over the frank Romanism of many of the Anglo-Catholic extremists. He writes a book to vindicate the faith and order of the Church of England both as against Rome and as against fundamentalism. He has considerable sympathy with the free Churches and evidently believes that the 'via media' is something much greater than just the C. of E. He believes that the whole tendency of vital Christianity at the present time is in the direction of a larger realization of the Catholic ideal. This is an excellent book to place in the hands of those churchmen who have been exposed to the Roman fever.

F. C. G.

*Outline of Personal Prayer.* By Frank E. Wilson. Morehouse, 1937, pp. xv + 79. \$0.25.

Another of Bishop Wilson's little pocket books setting forth the Church's teaching in simple language.

F. C. G.

*Corpus Confessionum.* By Caius Fabricius. Lfgn. 32-33. *The Church of England: Introduction and Conclusion.* Berlin: De Gruyter, 1937, pp. cxlviii + 641-684. M. 7 each.

This is the concluding installment of volume one in Fabricius' series. Volume 1 deals with the Church of England, and contains the liturgical and canonical documents setting forth its position. A long introduction describes the ethos and outlines the history of the C. of E., whose reformation 'dragged on for three hundred years, from the time of Wycliffe until the arrival of William of Orange' (p. xl). The author views the Church of England as a State Church: 'The Christian religion in the Anglican form . . . is the soul of a nation which rules a world empire, and has a wide influence among the free Churches and upon the common life of the people of England' (p. lxi). The introduction concludes with an extensive bibliography.

F. C. G.

*When Half-Gods Go.* By Charles L. Dibble. New York: Morehouse, 1937, pp. 11 + 202. \$1.75.

This book, written by a prominent lawyer and devout churchman, is intended to interest both clergy and laymen who may be tempted to see in the development of religions a mere working out of non-religious impulses or necessities. The book is particularly interesting in that it presents a somewhat novel point of view as to the interpretation of Comparative Religion. The author maintains that religions have not evolved, but rather, they have *emerged*. The appearance during the course of history of higher and loftier ideals and better ethical standards, has been due to the sudden exhibition, from time to time, of beliefs and practices entirely new. Such emergences can be accounted for only on the hypothesis of divine inspiration. The process, moreover, has been essentially objective. It is rooted in reverence for holy *things*, but gradually the attempt was made to pass through them and beyond them to the *holiest* (the Deity), in the effort to penetrate further into the mystery of the Divine Nature. The book, free from technicalities and written in a persuasive style, should find a particularly warm welcome with interested laymen. There is included a suggested reading course on the history of religion, for which the main content of the book furnishes a most excellent introduction.

P. S. K.

*Aftermath.* By James George Frazer. Macmillan, 1937, pp. xx + 494. \$3.00.

This is a supplement to *The Golden Bough*. Some of the notes are long, some are very brief. There are seventy-five of them and they cover more or less the whole range of the great work to which this is a supplement. The importance and value of *The Golden Bough* are recognized by all students of Anthropology and History of Religion. The author apparently recognizes the justice of the chief criticism of his work, for in the preface to the present

volume he says, "If my writings should survive the writer, they will do so, I believe, less for the sake of the theories which they propound than for the sake of the facts which they record. They will live, if they live at all, as a picture or moving panorama of the vanished life of primitive man all over the world, from the Tropics to the Poles, groping and stumbling through the mists of ignorance and superstition in the eternal search after goodness and truth. When I first put pen to paper to write *The Golden Bough* I had no conception of the magnitude of the voyage on which I was embarking; I thought only to explain a single rite of an ancient Italian priesthood. But insensibly I was led on, step by step, into surveying, as from some specular height, some Pisgah of the mind, a great part of the human race; I was beguiled, as by some subtle enchanter, into inditing which I cannot but regard as a dark, a tragic chronicle of human error and folly, of fruitless endeavour, wasted time, and blighted hopes. At the best the chronicle may serve as a warning, as a sort of Ariadne's thread, to help the forlorn wayfarer to shun some of the snares and pitfalls into which his fellows have fallen before him in the labyrinth of life. Such as it is, with all its shortcomings, I now submit *The Golden Bough* in its completed form to the judgment of my contemporaries, and perhaps of posterity" (pp. v-vi).

As a collection of material *The Golden Bough* is unsurpassed and doubtless will survive its author, for the book will continue to be read as long as men remain interested in the primitive ideas of the human race.

F. C. G.

#### Homiletical

*The Recovery of Ideals.* By Georgia Harkness. New York: Scribner, 1937, pp. xiii + 237. \$2.00.

The author of this book, who is a professor of Philosophy at Elmira College, is facing the problem of the loss of ideals on the part of the present day youth. The answer she says is a return to creative idealism and to religion, and the body of the book is a well worked out and convincing defense of Christian theism. Miss Harkness is not technically an idealist—her own philosophical development has been from personalism to a more empirical point of view. She calls herself a theistic realist. The philosophy of religion underlying this book and the author's treatment of the question of the limits of God's power and the problem of evil are valuable and suggestive. The highest duty for all of us, she says, is to "labor for the ideals which make for triumphant living" in the confidence that the resources of God are on our side.

C. L. S.

*Monotony in Piety.* By Julian Carrow. London: Faith Press (Milwaukee: Morehouse), 1937, pp. 73. Cloth, \$0.80; paper, \$0.40.

"A book chiefly intended for those who have passed through the proverbial ten years of enthusiasm for Catholicism."

*Confirmed in this Faith.* By Ronald Sinclair. London: Mowbray (Milwaukee: Morehouse), 1937, pp. 127. \$1.00.

An outline of confirmation instruction.

*This is the Way.* By Mrs Horace Porter. London: Faith Press (Milwaukee: Morehouse), 1937, pp. 87. Cloth, \$0.80; paper, \$0.40.

*Firmly I Believe.* By Duncan Armytage. Mowbray (Milwaukee: Morehouse), 1937, pp. 76. \$0.60.

*Master Builders: Studies in Parochial Leadership.* By A. E. Simpson. London: Mowbray (Milwaukee: Morehouse), 1937, pp. viii + 127. \$0.80.

*Prayer and Life.* By the author of 'The Way.' London: Mowbray (Milwaukee: Morehouse), 1937, pp. viii + 93. \$0.80.

*Haggerston Year.* By H. A. Wilson. London: Mowbray (Milwaukee: Morehouse), 1937, pp. 188. \$1.40.

By the author of *Haggerston Sermons*.

*The Evangelistic Spirit and The Layman's Task.* By J. Russell Throckmorton. Methodist Book Concern, 1937, pp. 64. \$0.25.

*Fairest Lord Jesus.* By J. V. Moldenhawer. New York: Abingdon Press, 1936, pp. 200. \$1.75.

This is a series of thoughtful and beautifully phrased meditations based on Our Lord's life and sayings. They are a delight to read and should be helpful for other meditations or as seed-thoughts for sermons.

F. A. M.

*The Royal Gate.* By Flora A. Macleod. London: S. P. C. K. (Macmillan), 1937, pp. 153. \$1.50.

This is a handbook for beginners in the prayer-life and the substance of it was given in interviews. The author has been able to give the atmosphere of reality and practical usefulness to her work, for she has had before her eyes those whose needs she knows.

Each chapter has not only helpful instruction but a carefully outlined meditation, simple in language and in plan.

It should be helpful both for individuals and for numbers of and classes in personal religion.

F. A. M.

*Good Men of the Bible.* By Walter Russell Bowie. New York: Harper, 1937, pp. 228. \$1.50.

Biographical sermons can be both instructive and inspiring for they reach the hearer through the best possible approach—human experience.

These sermons are in the front rank of their class for not only has the author chosen unerringly the single outstanding lesson of the lives to be pictured, but he has made those experiences seem as real as though they were those of our neighbors and friends. Without bewildering his hearers with a mass of detail, he has made his background picturesque and national, and these men of the Bible make us certain that God's guidance and power is working in human personality.

F. A. M.

## Literary

*This Golden Summit.* By Grace Noll Crowell. Harper, 1937, pp. ix + 79. \$1.50.

A slender volume of exquisite poetry by a well-known contemporary. It is difficult to select even one poem to quote—they are all so beautiful. However, this is part of one of them, entitled 'The Old Amaze.'

These are the things I pray the years may leave  
Untarnished and untouched by dust and blight;  
The old amaze, the spell of Christmas Eve,  
Its rapture and delight;

The breathless wonder that the stars awake;  
The unfaltering belief that a star once led  
Three kings a devious way—that it still can lead  
Men to Christ's manger bed.

It may not be any great compliment to a poet to say that her work is 'quotable'; nevertheless, poems that touch the common heart and voice common aspirations uncommonly well can certainly be used by parsons in their sermons—and they ought to be used, more than they are.

F. C. G.

*Berkeley Poetry Magazine.* Ed. by James Gabelle, 221 West Broadway, Paterson, New Jersey, Vol. I, No. 1, April, 1937. \$0.50.

Official organ of the Berkeley Society. It is an Anglican publication but welcomes to its pages all who have a vital message to give the world. It aims to be 'a voice crying in the wilderness of materialism, calling the world to a greater conception of beauty—to a higher call of duty.'

As an older contemporary now approaching our majority we wish to extend our best wishes to the new arrival.

F. C. G.

*Voltaire.* By Alfred Noyes. Sheed and Ward, 1937, pp. 643. \$3.50.

George Saintsbury said there was no really good life of Voltaire in any language, and it may be quite possible that in this new volume of Mr. Noyes the want has been supplied.

In a delightful style, the author attempts a defence of Voltaire and an exposition of the fact that he remained at heart a Catholic while bitterly attacking the evil and bigotry of the Roman Church in the France of his time. He believes that 'the time-lag should be taken up' and that Voltaire should no longer be judged by his epigrams and his *jeux d'esprits*. 'With regard to my serious writing,' Voltaire himself stated, 'all that I have to tell you is that I was born a Frenchman and a Catholic, and it is in a Protestant country that I testify my zeal for my native land and my profound respect for the religion in which I was born.'

Lord Morley's essay on Voltaire, Mr. Noyes bitterly resents and the fact that Morley seemed never to have read 'the really noble book in which Voltaire introduced Newton to France.' 'The Voltaire of those pages,' he continues

'no more resembles the Voltaire of the late Lord Morley than Lord Morley himself resembles the free-thinking orators of Hyde Park.'

Carlyle he finds superficial in his acceptance of the gossip of discharged servants and that of a disgruntled house guest who was asked to leave Cirey. Indeed, he makes an excellent case for the innocence of the whole Cirey affair, and he passes lightly over his early loves, his mischievous ill-behavior at the Prussian court and the *Pucelle*. He quite clearly prefers the older Voltaire with his high seriousness, his defence of the weak and oppressed and his devotion to the community at Firney.

Voltaire's weary statement on God and Space, 'Of that I know nothing. All that I know is that it is necessary to adore him and be just,' his magnificent plea for tolerance in the tragic Calas case, his tragic last days in Paris, beset by the adulation of the people and the fear and hatred of the Court and Church, all give us a fresh understanding of those days which served as a prelude to the French Revolution.

H. M. G.

*Milton and Wordsworth: Poets and Prophets: A Study of Their Reactions to Political Events.* By Herbert J. C. Grierson. New York: Macmillan, Cambridge University Press, 1937, pp. x + 185. \$2.50.

Watching our own reactions to the stirring political events of the twentieth century we are the better able to enjoy and appreciate Sir Herbert's interesting study of Milton's reaction to the 'Popery and Prelacy' of the 17th century, and of Wordsworth's to the French Revolution of the 18th century. The professor emeritus of English literature at Edinburgh University does not see eye to eye with T. S. Eliot and H. Belloc in their estimate of Milton. To him both Milton and Wordsworth are akin to the prophets of the Old Testament in their "intuition that the only true God is a god of righteousness and mercy to whom the passing of one's children through the fire is an abomination and whose desire is that 'Judgment roll down as waters and righteousness in a mighty stream.'" Though the author gives only forty of his pages to Wordsworth we are left with the conviction that he considers him of the two to have come nearer to the true solution of life's complexities.

C. E. H. F.

#### Miscellaneous

*Adventures in Light and Color. An Introduction to the Stained Glass Craft.* By Charles J. Connick. New York: Random House, 1937, pp. xvi + 428 + 42 plates + 48 collotype plates.

A superbly written, superbly illustrated 'Introduction' which will give the ordinary reader, if interested at all in the subject, not only a vast amount of information and new insight into the aims and methods of one of the noblest of the fine arts, but sheer joy and inspiration the rest of his life. Everyone who enjoyed Henry Adams' *Mont St Michel and Chartres* will enjoy and profit by this book, and ought not to miss it. And if only it comes in the way of clergymen, vestries, and donors interested in stained glass windows, as we trust it will, the result will be what it should be—a new era in stained glass in our churches. For glass, at its best, is as important as music, in the worship of

God; and it has its own way of preaching the Gospel and of teaching the true faith. One thinks of the story of the composer who was asked to explain the meaning of his symphonic poem; he replied, "If I could have put it in words, I should never have written the Poem." The same is true of good glass in church windows—it tells something that cannot otherwise be told, of the many-splendored vision of God which shines at the very heart of the historic faith.

F. C. G.

Meister Eckhart: *Die lateinischen Werke*, Bd. i. Lfg. 1. *Die deutschen Werke*, Bd. i. Lfg. 2. Stuttgart: Kohlhammer, 1937.

Continuation of the folio-size edition of Eckhart being prepared by the Deutsche Forschungsgemeinschaft. The first fasciculus contains the beginning of Eckhart's *Exposition of Genesis*, the other *Sermons vi-x*. The Latin series alone will fill six volumes.

*The Romance of the Calendar*. By P. W. Wilson. New York: W. W. Norton, 1937, pp. 351. \$3.00.

A simple and very interesting account of the calendar and its antecedents in ancient times. Based upon accurate knowledge, it succeeds in presenting this accurate information in a readable style so that many persons who would now like to know more about the reckoning of time but think of calendars as something of a mystery may have their curiosity satisfied.

Incidentally, the book will certainly win more friends for the Calendar Reform Movement.

F. C. G.

*Religious Tradition and Myth*. By Erwin R. Goodenough. Yale University Press, 1937, pp. 97. \$1.50.

Professor Goodenough's lectures at Colorado College sketch the confluence of traditions from Judaism and the contribution of Greek philosophy and religion, in Hellenistic Judaism and in early Christianity. Incidentally, he gives us a brief account of the 'mystery religion' which he has found in Philo. His main purpose is to show the intellectuals of the modern world the untenability of their rejection of Christianity, which enshrines the great tradition of spiritual and intellectual life in our Western world and without which we are not likely to make much progress in understanding ourselves or the universe we live in.

F. C. G.

*Novum Testamentum Graece*. Ed. Eberhard Nestle. 16th edition. Stuttgart: Württembergische Bibelanstalt, 1936, pp. 110 + 661 + 3 maps. M. 2.50.

Nestle's edition of the Greek New Testament is by all odds the most useful for students and teachers. It has gone through edition after edition since it first appeared in 1898, and in its present form gives not only an eclectic text based upon Westcott-Hort, Tischendorf, and Weiss, but gives an excellent selection of variant readings with citation of leading manuscripts as well as other interesting features such as the old Capitula, the Eusebian Canons, etc. The new edition contains a list of citations from the Old Testament which will be very

useful and—best of all—gives the readings of the Chester Beatty Papyrus. It is impossible to praise this little volume too highly and the price certainly places it within the range of all students.

F. C. G.

*Le Catholicisme d'un Pasteur Anglican.* By M.-H. Lelong. Paris: Editions Alsatia, 1937, pp. 68. Fr. 3.

Purports to be the record of conversations between a French Dominican and an Anglican cleric, whose only reason for remaining within the Church of England seems to be that he may hasten its corporate submission to the See of Peter, and in the meantime prevent the Modernists from walking off with it. An astonishing revelation of perverted conscience, against which we seem to have no effective means of defense.

P. V. N.

*The Reverend Richard Fish Cadle.* By Howard Greene. Privately printed, Waukesha, Wisconsin, 1937, pp. xviii + 165.

An interesting and well-documented account of an early missionary of the Protestant Episcopal Church who labored in Detroit, Green Bay, Prairie du Chien, Madison and elsewhere in the Middle West, and was the first superior of the Associate Mission which became in time Nashotah House. The conditions of missionary work in those days were remarkable. In 1841 the missionaries wrote of their need for support: "How can we get along without it? We can, indeed, live on potatoes roasted on our stove—dwell in a scant furnished room, wear one shirt, walk to our several stations." At the end of the year, Mr Cadle reports that "our journeys have amounted to 1,851 miles on horseback and 736 miles on foot" (p. 137).

F. C. G.

*You Don't Say.* By Alfred H. Holt. New York: Crowell, 1937, pp. xvii + 165. \$1.50.

An interesting guide to modern pronunciation. It is written in an attractive style and arranged alphabetically. Take these, for example:

"galoshes. The singular of this, if you should happen to lose one, is galoshe or galocene (Chaucer) or galosh, each rhyming acceptably with 'B'Gosh!' Standard says they are sometimes made of wood."

"geyser. The section that has the most geysers should have a big voice in determining the pronunciation. Though some authorities say to hiss the *s*, Yellowstone Park pretty unanimously buzzes it. If not, the joke, in a Will Rogers movie, about a 'geezer' would probably have died a-borning. Rhyme it with 'wiser and Kaiser.'

F. C. G.

*Trends of Christian Thinking.* By Charles S. Macfarland. Revell, 1937, pp. 207. \$1.50.

A sequel to the author's *Contemporary Christian Thought* published last year. It gives extracts from contemporary writers, Catholic and Protestant, upon such subjects as American, British, and German theology and philosophy, the social gospel, the crisis of Church and State, criticism of the Church, the future of foreign missions, the return to personal religion, and current trends of

Christian thinking. There is a minimum of comment. The value of the book lies in its summaries of present-day works.

F. C. G.

*The Small Church: How to Build and Furnish It.* By F. R. Webber. Cleveland, Ohio: J. H. Jansen (315 Caxton Bldg.), 1937, pp. xvii + 299. \$3.50.

This book should be in the hands of every clergyman, vestry, and Building Committee charged with responsibility for planning a new church building, and of everyone concerned with remodelling, furnishing, or refurnishing a church. Its principles are those of true ecclesiastical architecture, and are drawn from the Great Tradition. It does not tell one how to build his own church, or how to skimp and save on building or furniture; though it will undoubtedly save any building committee hundreds, perhaps thousands, of dollars in costly mistakes; and it is astonishing how inexpensive a really beautiful church, altar, sedilia, set of chairs, reredos may be—beauty, as a rule, costs no more than ugliness; in fact, costs less. Only, we must put first things first, and build to the glory of God, not to the comfort or admiration of men.

The Puritan tradition reduced the church building to a mere auditorium, where men sat and listened; and the last state of that tradition was inescapable rationalism, criticism, for the listener built up first a defense against a finely analytical and intellectual presentation of religion, and then compensated for his rejection of it by creating his own version of religion. The social element, the community gathered for worship, the outpouring of love and devotion to a beloved and present deity, the sense of communion and fellowship—all this faded out in time, for it could not survive in a barren, barn-like lecture hall which men miscalled a church.

But today we are aware of the folly of Puritanism and its barren inhuman negations. A new life of church building is beginning. Even small churches may be beautiful, once more. Indeed, it may even be suspected that, like children, it is easier for a small church to be beautiful than for a large—the setting is more easily provided, and mistakes, unless too serious, can be more easily neutralized. It is perhaps not necessary to satisfy—or to reconcile—three or four major donors, who may or may not have taste as well as funds; and the church will probably belong to a more or less homogeneous group, perhaps a congregation of young married people with their children, who will want their church to be as beautiful as it can be made. We repeat, let the parson and the vestry get this book, at once; it will be their constant companion, stimulus, comforter, and guide.

F. C. G.

*The Vernacular Missal in Religious Education.* By Paul Bussard. Washington: Catholic University of America, 1937, pp. xi + 167.

A doctoral dissertation, to determine the extent to which translations of the Missal are used in Roman Catholic schools and the pedagogical value of such study. It will come as a surprise to some that up to forty years ago the translation of the Missal into the language of the people was officially discouraged, and at times even prohibited by authority. Evidently the "liturgical movement" has not yet convinced everybody that Leo XIII's relaxation was salutary.

P. V. N.